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From the Church of England Magazine.

"Thou crownest the year with thy goodness."—Psalm xiv. 11.

Great is our God, and merciful;
His every work His power displays;
The earth is of His goodness full:
The seasons celebrate His praise.
O, bow ye lowly at his feet,
And come into his courts with fear;
Our God is good, as He is great,
And with His goodness crowns the year.

The seasons in their turn display
His wisdom and His power divine;
They all confess His sovereign sway,
And in them does his goodness shine.
When in the summer's heat we faint,
Our Shepherd and our God is near:
He never lets His creatures want,
But with His goodness crowns the year.

The flocks upon a thousand hills
Are His, and own His tender care:
He does with them whate'er He wills,
And all things here His love declare.
Each budding tree, each opening flower,
The yellow corn-fields in full ear,
Show forth His wisdom and His power,
Who crowns with goodness all the year.

He sends the plenteous shower from heaven:
He bids the earth produce us food:
By Him all happiness is given,
And all His works declare Him good.
In trials bend beneath the rod,
And wash it with repentant tear;
He who corrects thee is thy God,
Who crowns with goodness all the year.

From the Western Episcopalian.

BISHOP WHITE'S VIEWS OF BAPTISMAL REGENEARATION.

NO. II.

Mr. Editor,—I have before me the second volume of Bishop White's great work entitled "Comparative Views of the controversy between the Calvinists and the Armenians." A work which ought to be in the hands of every clergyman, and which I could most earnestly desire should in some way be put within the reach of every member of the Church. I should like to say much more in commendation of this work, but my principal object now is to quote from it a passage containing his views of Baptismal Regeneration. I do this, not to prove that he held the doctrine—this all, who are at all acquainted with his views, are well aware of—but I do it, if possible, to help to do away with the erroneous notions which are so generally prevalent with regard to it.

This venerable writer very justly remarks, that the doctrine gives great offence to many even devout minds; and there cannot be a doubt that, as he says, the reason is, that the doctrine is misunderstood. The term "regeneration" has come to mean in the popular theology of the day, something different from what it means either in Holy Scripture or in ancient authors, and hence it is almost impossible to use it, as the Church does without *being misunderstood*. On this account some think that the use of the term had better be avoided, and we not unfrequently witness the strange anomaly of a clergyman of the Church using language conformed to the popular views out side, while the liturgy and offices contain a reproof on almost every page. Now I say let us be honest, let us not be afraid to use the language which our Holy mother put in our mouths. If that language teach what we conceive to be positive error, how can we consistently subscribe to it, and if we cannot consistently subscribe to it, how can we consistently remain in the Church, at any rate, how can we consent to be teachers in the Church when her formularies protest against our teaching at every point. But our formularies are not erroneous. Her language is scriptural and primitive, and if it come in contact with the popular notions of religion, it is the popular system, not the system of the Church, that is to blame. And instead of attempting to trim our sails, to cut and pare, and explain away, to make our system square with the popular system, who does not see it is the part of wisdom and prudence, nay, of loyality to the truth to adhere to our system in its integrity, and bring every thing to square with that. Let that system but be thoroughly understood. Let the caricature of it which now preoccupies the minds of multitudes give place to clear and distinct views of its real beauty and harmony. It is consistent not only with itself, but with scripture, with reason, and common sense, and I think it will not be long before we all shall become so enamoured of it that we shall be ready to maintain it in the face of the whole world, and by the grace of God, if necessary, even to die in its defence.

But to the extract. It may be as well to remark, that the work above mentioned contains a "General Appendix" of 146 pages, devoted especially to the discussion of the doctrine of "Baptismal Regeneration." The subject is taken up and discussed "in four sections, first, as it is in scripture; secondly, as it has been professed by the Christian Church generally; thirdly, as exhibiting a contrariety between the Episcopal Church and the Church's embracing Calvinism; and fourthly, in the effect of the sentiment here sustained, operating to the exclusion of many bad consequences of the theory in opposition." I quote first from the "Introduction."

"There has been no department of the work entered on with more sensibility to the circumstance, that the doctrine to be sustained is conceived of by very many, as in essential opposition to whatever is spiritual in religion. The author, if he knows his heart, would renounce the doctrine; if he could see it in a point of view even bordering on such a character. Not only so, if there be any whose piety is so interwoven with the opposite prejudice, as that the one can not be corrected without an endangering of the other, he wishes both to continue, rather than that such an event should be the consequence of a separation; and yet he is free to declare that he knows of no one error into which so many errors of modern times resolve themselves, as that of quitting the ground of Baptismal Regeneration; which, as is here conceived, and of which proof will be endeavored, was not only delivered by Christ and his Apostles, but reigned in the Church without contradiction until within three centuries of the present time; and yet, as was remarked, it is a doctrine which gives great offence, and that to many devout minds. For, in the first place, taking the word 'Regeneration' as if signifying in scripture a transformation of the powers of the human soul, and not perceiving the slightest evidence of a moral change on the dispositions of a baptized infant, they naturally think it contrary to common sense, to say in the language of the Church that such an infant has been 'regenerated and born again of water and of the Holy Ghost.' But if the objectors could be brought to see that in regeneration, according to scripture, there is the mere beginning of an holy influence, to which they justly assert a right to dominion over the whole man; and that principle, a commensurate to this future process, is stipulated in baptism; it is to be hoped that they would recognize in the very nature of the ordinance appointed to accompany the regeneration spoken of, the most unlimited assurances of the favor of God and a covenanted right to heaven." But as I have already reached the limits prescribed to myself in these articles, I will content myself with calling special attention to this last passage, which, as I suppose, contains the gist of the whole matter, and defer some remarks upon it, as well as further extracts, to another number.

Old Paths.

From the Charleston Gospel Messenger.

THE SACRAMENTS.

The Dissenters generally[*] look on them as mere signs. We, on the contrary, believe that there is not only the "outward and visible sign," but also "an inward and spiritual grace given to us" in each Sacrament. These are the words of our Catechism: "What meanest thou by this word Sacrament? I mean an outward and visible sign of an inward and spiritual grace *given to us*, ordained by Christ himself *as a means whereby we receive the same*, and a pledge to assure us thereof." Here we see that the Sacraments are not merely *signs* of grace, but *means* whereby that grace is given to us—"*effectual* signs"—signs that are as "instruments"—signs whereby God giveth us that which is signified. (Article xxv.)

"Let us consider the two Sacraments separately. We believe in "one baptism for the remission of sins," (see Nicene Creed.) The "outward sign" in baptism is "water;" the inward spiritual grace given to us by God, through the outward application of the water, is "a death unto sin and a new birth unto righteousness;" [in one word *regeneration*]—for being by nature born in sin and the children of wrath, we are hereby made the children of grace.—*Church Catechism.*

In accordance with which every baptized child is taught that in baptism he was made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Church Catechism.*

This doctrine is most evidently set forth in the baptismal service:

"Dearly beloved brethren, [so it begins] forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, 'None can enter into the kingdom of God *except he be regenerate*, and born anew of water and of the Holy Ghost,' I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have, that he may be baptized with water, *and the Holy Ghost*, and received into Christ's Holy Church, and be made a lively member of the same,"

Then the Minister says, "Almighty and everlasting God, who by the baptism of Thy well-beloved Son Jesus Christ in the river Jordan, didst *sanctify water to the mystical washing away of sin*, we beseech thee for Thine infinite mercies that Thou wilt mercifully look upon this child, wash him and *sanctify him with the Holy Ghost*." Again, "We call upon Thee for this infant that he, coming to Thy Holy Baptism, *may receive remission of his sins by spiritual regeneration*," and "may enjoy the everlasting benediction of Thy heavenly washing." Again, "give Thy Holy Spirit to this infant that he may be born again, and be made an heir of everlasting salvation." And again, just before the application of the water, "sanctify this water to the mystical washing away of sin, and grant that this child, now to be baptized therein, may *receive the fulness of Thy grace*."

Then the child is baptized in the name of the Father, and of the Son, and of the Holy Ghost. After which, the Minister says to the people, "Seeing now, dearly beloved brethren, that this child *is regenerate* and grafted into the body of Christ's Church, let us give thanks unto Almighty God *for these benefits*, and with one accord make our prayers unto Him, that this child may lead the rest of his life according to this beginning."

Then shall the Priest say, "We yield Thee hearty thanks, most merciful Father, that it HATH *pleased Thee to regenerate this infant with Thy Holy Spirit*, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church."

And, at the end of the service, this note is added: "It is certain, by God's Word, that children which are baptized dying before they commit actual sin, are undoubtedly saved."

This is the Church's doctrine of *Baptismal regeneration*, namely, that every child, duly baptized according to her formularies, is regenerated by God's Holy Spirit; and if it dies before it commits actual sins, is undoubtedly saved, which it could not be undoubtedly saved, unless it were regenerated; for our Lord said to Nicodemus, "Verily, verily, I say unto you, except a man be born again of water and of the spirit he cannot enter into the kingdom of God." (John iii. 5.)

In this doctrine the Church differs widely and essentially from the Dissenters, who consider baptism to be a mere outward ordinance, without any spiritual grace attached to it; and they believe that regeneration takes place at some uncertain period of after-life.

No less different from the dissenters' doctrine is that of the Church, with regard to the other Sacrament. I will briefly set down the doctrine of the Church on this head, and add a very few observations. The doctrine is thus taught to our children in the Catechism.

"What is the outward part or sign of the Lord's Supper?

"Bread and wine, which the Lord hath commanded to be received.

"What is the inward part, or thing signified?

"The body and blood of Christ, which are *verily and indeed* taken and received by the faithful in the Lord's Supper."

In the Communion service it is said, that "the benefit is great if with a true penitent heart and lively faith, we receive that holy Sacrament (for then we *spiritually eat the flesh of Christ and drink his blood*: then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.") And, again, in the prayer before the consecration of the bread and wine, we say, "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son, Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us." And, again, after receiving the Communion—"Almighty and everlasting God we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with *the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ*." At the end of the Communion service it is declared that when it is directed "that the Communicants shall receive the same kneeling ..... no adoration is intended, or ought to be done either unto the Sacramental bread or wine there bodily received, or unto any *corporal presence* of Christ's natural flesh and blood. For the Sacramental bread and wine remain still in their very natural substances, and therefore, may not be adored; (for that were idolatry to be abhorred by all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven and not here; it being against the truths of Christ's natural body to be at one time in more places than one."

The twenty-eighth Article says, "The Supper of the Lord is not only a sign of the love of God that Christians ought to have among themselves one to another, but rather in a Sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith, receive the same, *the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ*. ...... The body of Christ is *given, taken, and eaten* in the Supper only after a heavenly and spiritual manner; and the means whereby the body of Christ is *received and eaten* in the Supper is Faith."[†]

In all these passages there is evidence of great care and circumspection in speaking of this most awful mystery; and an obvious anxiety to guard the doctrine against error, either on the side of Romanism or Dissent. As before, in opposition to the Romanists, the error of Transubstantiation was condemned! so now in opposition to Dissenters, an irreverent depreciation of the holy Communion is guarded against, and the notion combated that the Sacrament is a mere sign of a thing absent.

The following points are distinctly laid down:

"First, that "the body and blood of Christ are *verily and indeed* taken and received by the faithful in the Lord's Supper." "To such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ."

The expressions "verily and indeed" plainly condemn the prevalent error that the body and blood of Christ are received only after a figurative or metaphorical, an unreal, imaginary manner: they are received "verily and indeed." Again they are received after a "heavenly and spiritual" manner, which in fact is *most* truly to receive them "verily and indeed:" inasmuch as the spiritual world is the true abiding state of things, this outward material world changing and transitory. Again, there is no "corporal" presence of Christ's natural flesh and blood. He is "verily and indeed" present in spirit, but not "corporally."

On the whole, the doctrine of our Church is manifestly this, that the body and blood of Christ are taken and received, not figuratively only, as the Dissenters say, nor yet corporally, or by any transubstantiation (or change of the substance of bread and wine) as the Romanists affirm, but *after "a heavenly and spiritual manner"—"verily and indeed."*[*]

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[*] I say "generally," because the Presbyterians, (see Assembly's Catechism, c. 28,) grant that "by the right use" of baptism, "grace is not only offered, but really exhibited and conferred by the Holy Ghost to such as that grace belongeth unto, &c.," *i. e.*, the elect and predestined according to their doctrine.

[†] Here note that it is not said faith is the means whereby the body of Christ *is given*. "The unworthiness of Ministers does not hinder the effect of the sacraments, which be effectual because of Christ's institution and promise, although they be ministered by evil men." The *giving* of the body of Christ, therefore, is a ministerial act, complete even apart from faith in the giver without prejudice to the receiver.

[*] Archdeacon Sinclair, in his "Questions Illustrative of the Catechism," seems to have departed from his usual prudence and circumspection in introducing certain new expressions of his own in explanation of this great mystery, which are neither authorized by Holy Scripture, nor by the Formularies of our Church. He says, at p. 50, "we cannot *literally* eat the flesh of the Son of Man and drink his blood;" and at p. 51, he condemns those who say that it is "literally and actually," the body and blood of Christ that we partake of. But the Church says that we *do* "*verily and indeed*" receive them. It is hard to see the distinction. Most persons, if told that it was an error to say that we "*literally and actually*" receive them, would suppose that it was equally so to say we receive them "*verily and indeed*." "*Literally and actually*" seem opposed to "figuratively and metaphorically." so that if we cannot receive the body and blood of Christ "*literally and actually*," we must do so in some figurative sense, which is as great an error as the other extreme. Archdeacon Sinclair says, moreover, that though we do not eat the body and blood of Christ literally, we receive as great benefit as if Christ did literally give us his flesh to eat. This is a very strange assertion. What benefit could it be to eat the flesh of Christ, in a material or sensual manner, or in any other sense than that in which we do "verily and indeed" eat, *i. e.*, "after a heavenly and spiritual manner?" It does not appear how we can do so *more* "literally," or, if we could, that any benefit could accrue. It is extremely dangerous to introduce new terms, as Archbishop Sinclair has done into this most deeply mysterious subject. Far better to keep exactly to what is written.

From the Christian Remembrancer.

The man whose idea of Paradise was to 'lie upon a sofa all day and read new novels,' might realize it in the present day to his heart's content. We have novels of every kind, and good ones too, as far as interest and excitement go, to gratify all tastes, and suit all fancies. First and foremost there is the religious novel, polemical or otherwise, but generally polemical, with its "clear views" and dogmatic statements, mixed up with *ex parte* delineations of general tendencies and individual developments. These, however, are not always amusing; and while some are prosy and tiresome, others are irreverant, and almost all unfair. There is at best an evident determination to make out a case. And nothing is more easy. A lively imagination joined to a one-sided view of things—and they often go together—will easily so arrange the incidents of a story, or describe the elements of a character, as to satisfy 'the party' for which the book is written, that such and such vices or virtues are the natural results of such and such religious opinions. Still the works in question are often striking, and sometimes edifying, for they are written now by persons who are at once clever and earnest, and, in spite of the repulsiveness of the subject, while the devout are attracted by occasional glimpses of better things, even those who only read for amusement are not insensible to the wit and fancy with which that subject is adorned. Then, people like to see the Jesuits shown up, or the Roman Catholics in general, or the dissenters, or High Church, or Low Church, as the case may be; and thus their minds are in a position to receive whatever impressions the writer may be pleased to give. The best religious fictions are those which deal least in exaggeration and *abuse*. Among which, in spite of various drawbacks, may be reckoned 'Margaret Percival.' It is full of deep feeling, and, though not without polemics, it is not debased by mere party spirit. So is 'Geraldine.' Even in the Romanist novel there is an apparent candor of statement, an absence of all bitterness, which are strikingly contrasted with certain Protestant novels that we could mention, while a depth of religious sentiment is not unfrequently laid open, which 'Christians of all denominations' might do well to look into. Platform exhibitions are indeed painted with cruel truth, but they who know them best, know that it is difficult to exaggerate their hollowness and falsehood. Next to the religious novel comes the novel of Political Economy, of which Miss Martineau, and her opponent, the Rev. C. Taylor, have given us no contemptible specimens. We have neither time nor inclination, in a slight review of works of fiction, to canvass the truth or falsehood of the dogmas advocated on either side. We object to the Political Economy of the lady's books in particular, not because it is false, but because it is unreadable. Who can turn from the exquisite stories of this touching writer to the dry disquisitions upon free trade, or the circulating medium, with which they are mixed up? We shrewdly suspect that more readers besides ourselves 'pass over,' as children would say, 'the good advice,' which the mind is not then in a posture to receive.

Perhaps the same may be said of the political romances of Mr. Disraeli. His brilliant pictures of life and manners in 'Coningsby,' and 'Tancred,' and the eloquent development of the deeper yearnings of the human heart which surprises and thrills one in his pages, certainly owe nothing of their charm to his political disquisitions. The fact is, that the novel, in its best and most effective form, is neither a treatise of theology, nor a treatise of science, nor a treatise of morals, at least in a didactic shape. Even Miss Edgeworth has marred the effect of her very amusing and interesting sketches by a specific object too prominently declared. Like Joanna Baillie, she has given us pictures of one individual passion brought out in strong relief, while the nicer gradations of character, as seen in real life, are lost in the salient points of the fictitious exhibition. The consequence often is, that much of the benefit which should be gained by the lesson is lost, merely from its exaggeration. In 'Vivian,' for example, the hero is placed under circumstances where *decision* would seem almost impossible, and thus, instead of blaming his vacillation we are led to pity and excuse it. We do not forget that Miss Edgeworth, with talents that every one must admire, and a delineation of character with which few can fail to be charmed, is chargeable with graver faults than has been specified. Her books seem almost intended to show how little need there is of Christianity in order to reform the world; while her estimate of personal purity, in the male sex at least, is lamentably defective. In the tale, to which allusion has been made above, the adultery of the hero is considered scarcely a fault by his friend, an *exemplary clergyman*, and is thought no objection to his immediate acceptance by the severe and high-minded, not to say puritanical Lady Sarah.

But to return; the novel which lays the strongest hold upon the mind, and keeps it, is the novel of character, which describes life as it is under circumstances of vivid interest, or else describes common and every-day occurrences as they appear to minds acute in observation, and accurate in detail. Much has been said, from Aristotle downwards, about the conduct of the story as the principal object and principal attraction of fictitious narrative, but unless the conduct of the characters be included in that definition, it is difficult to assent to its truth. That there is a certain charm in a well arranged series of events, cannot be denied, but it does not necessarily demand a deep knowledge of human life, or of the human heart, and may be possessed by minds of a very inferior order. All that is wanted is a lively imagination and an easy style. Yet such books as 'St. Clair of the Isles,' and 'The Children of the Abbey,' are still read, and may be read once at least, with sufficient amusement.—When we speak of the romances of Mrs. Radcliffe and of Maturin, we speak of a much higher style of composition. Possessing as they do more than all the interest which belongs to a stirring narrative, striking in events, and thrilling with mystery, there are not wanting occasional delineations of individual character which seem to bring them under the head of the novel of life and manners. But the romances in question described a state of society which never existed, and though, by appealing with unrivalled power to the all-absorbing emotions of curiosity and terror, they exercised for a time a wonderful influence over the public mind, it soon passed away. We are old enough to remember the school which they created, the many imitations which issued in quick succession from the Minerva Press, and with which the shelves of our circulating libraries then groaned. All are now forgotten.—People felt that their business was with 'man as he is,' not with 'man as he is not,' and left the pine-clad mountains and roaring torrents of the Apennines, the frowning turrets of Udolpho and the secrets of its mysterious chambers, for the brilliant sallies of the banquet or of the drawing-room, the companionship of the actual men and women with whom they were brought into contact in the wear and tear of ordinary life.

The novel of character was carried at an early period to a high degree of excellence in England. In spite of his profound ignorance of the conventional manners which he professed to paint, the two great works of Richardson abound in delineations of individual character, as it exists independent of external position. He knew nothing of people of rank and fashion, but he knew everything of the human heart. Even in the awful 'Clarissa,' with its severe unity of purpose, its few actors and scanty events, the depth of his observation and the fineness of his tact are sufficiently seen. But in 'Sir Charles Grandison,' the full powers of his acute and observing mind are developed in all their completeness.—All that he *could* know he knew, and he knew well how to tell. Accordingly, even in the present day, though few who have wept and trembled over the pages of 'Clarissa' will not shudder to open the book again, in spite of our more rapid and stirring literature numbers, still recur to the interesting scenes of the later novel, and live over again the emotions of their earlier years.

In speaking of the novel of character, it is impossible not to feel that in this style of composition Fielding and Smollet hold a distinguished place. Perhaps there are few writers who, in this respect, surpass them. But in these works, which as literary compositions deserve very high praise, there is a sad defect. Their tone of morals is lamentably low, and the scenes which they depict are consequently without dignity and elevation. There is an absence of all enthusiasm. There is no yearning after the good and true, no feeling of the seriousness of life, no high thoughts and earnest aspirations. No man ever rose from the pages of Fielding or Smollett with a purer mind or a tenderer heart. All is 'of the earth, earthy.' One cannot help wishing, in spite of the wit and fancy which breathe throughout, that 'Tom Jones' and 'Peregrine Pickle' had never been written, or that they were now forgotten.

Miss Burney's novels, every one knows, are far from being open to this serious charge, though in one point they resemble the compositions of these earlier writers, inasmuch as they paint scenes and characters of low life with poignant humor and striking truth. Perhaps, with the single exception of the masterly delineations of Mrs. Delville in 'Cecelia,' Miss Burney succeeds best in the ludicrous. There may be occasional exaggeration, as in the case of Briggs, the miser guardian, but in all her portraits of vulgarity and folly there is an exhuberance of fun and frolic, and a sustained consistency of representation, which are beyond all praise. Perhaps, in the whole range of fiction, it would be difficult to point out a richer scene than the meeting of the three guardians in the novel mentioned above.—Charlotte Smith, though not equal to Miss Burney as a painter of life and manners, was long, and not undeservedly popular, and must not be overlooked. Sir Walter Scott himself has borne testimony to the well-conceived and well-sustained character of Mrs. Bayland, in 'The Old Manor House,' a novel which is still read with no slight interest, even in these days of superior literary achievement. As we come further down, the novel of character and manners meets us at every turn. We say nothing of the author of 'Waverly' and 'Guy Mannering,' for to express a tenth part of what he has done for the imaginative literature of his country would require a volume. We say nothing also of Mr. James, who has been considered by some as his rival as well as his imitator, because we know but little of his works. He is a most prolific writer; but books, that are written easily, are often *not* so easily read; and when we have turned over his pages, they have reminded us not unfrequently of Madame de Stael's suggestion, that people on certain occasions should be allowed to *send their clothes to a party* and stay at home themselves.—Mr. James seems less acquainted with men and women themselves than with their costume. But we cannot pass over Miss Austen. Aiming at no overpowering pathos, and no startling effects, she describes the foibles of common life, and the mixed motives which prompt the actions of ordinary characters, with a minute analysis which, if it has ever been equalled, has certainly never been surpassed. In her personages, moreover, though they never rise beyond the level of our daily experience, there is that wonderful individuality which stamps them on the mind forever. Who can ever forget Mr. Woodhouse, or Mr. Collins, or Mr. and Miss Crawford, or Mr. and Mrs. Bennet, or Lady Catherine de Burgh, or any of the other characters embodied in her truthful fictions? But, in order fully to appreciate this perfect writer, patient investigation is wanted. It will never do to hurry over her pages for the sake of coming as soon as possible to the catastrophe. The beauty of the composition is in the detail. Every sentence, almost every word, tells. It is the elaborate finish of a Dutch painting, of which the individual touches are scarcely perceptible, while the combined result is perfection. We think that, if life had been spared to her, Miss Austen would have done still better things, i. e. she would have had a higher aim. In one of her posthumous productions, 'Persuasion,' her best and last, united with the same graphic power which distinguished her former works, there is a more earnest tone and a nearer approach to deep and devout feeling. Perhaps, the most successful living writer of fiction, and, in a literary point of view, the most deservedly so, is the author of 'Pelham.' Like Maturin he is the antipodes of Miss Austen. He deals in striking contrasts and thrilling situations. Perhaps, a more awful scene can scarcely be imagined than that in 'Clifford,' where the father and son stand opposed to each other, face to face, in a court of justice, in the relative positions of judge and criminal, both determined to sustain the trial with unshrinking fortitude. But his novels are, over and above, novels of character and manners. In one of them, for example, the court of Louis XIV., Madame de Maintenon in particular, is painted with a historic fidelity not inferior to that of Scott himself. But, while we allow the merits of his works as literary compositions, we condemn their moral standard. The feelings called forth are not healthful. It is not merely that he depicts great crimes and absorbing passions, which he *must* do whose object it is to 'purify by pity and terror,' but that he enlists our sympathies in behalf of guilt. As Sidney Smith once wrote, his aim seems to be to 'gild the gallows and excite a prejudice in favor of being hanged.' This is a great error in taste as well as in morals. In fact, it is not true. High thoughts and amiable feelings are not the usual concomitants of crime, nor do base and selfish dispositions go hand in hand with regularity of conduct and moral restraint. From Sir Edward Lytton Bulwer to Lady Morgan there is a wide interval. Not that her Ladyship is without merit as a novel writer. Far from it. In spite of much affectation, and not a little bad taste, few people paint life and manners better. 'O'Donnel' is a proof of this. The scenes in Lady Llanberris' country house are infinitely amusing, and the three female characters who play the most prominent part in the novel are touched with a masterly hand, strikingly contrasted and admirably sustained. The capital defect, to use a very soft word, of Lady Morgan's writings, is their evil tendency. She is not merely careless about doing good, she seems to lay herself out to do mischief. Her heroes, all her best men, indeed, are studiously represented as immoral, and, virtually lauded on that very account; and her heroines are intrinsically but little better. She never seems to write a book without the express purpose of undermining some high principle or devout feeling. Thus, in the 'Missionary,' the sublime self-devotion of the apostolical nuncio ends in a love affair with the Brahminical priestess, who is his only convert. Mrs. Trollope is a congenial spirit; coarse, wordly, but at the same time intensely clever. She paints well and truly whatever is in accordance with her own actual impressions, and does not trench upon the high-minded and the spiritual, which she can neither feel nor comprehend. While we shrink, therefore, with positive abhorrence from such books as the 'Vicar of Wrexhill' and 'Father Eustace,' we can be amused with the 'Widow Barnaby,' in spite of the essential vulgarity of the character, relieved as it is by sketches of life and manners, of which, while we admire the vividness, we see no reason to deny the truth. Mrs. Gore is a brilliant describer of fashionable life. Her style is well adapted to show it off. Sportive, gay, glittering, full of poignant allusions and elegant *badinage*. The coruscations, indeed, are often too frequent, till the eye is blasted with excess of light. This is strikingly the case in 'Cecil,' which is really one continued fire-work. 'Mothers and Daughters' may, perhaps, be considered altogether her best work. It is less ambitious, has less mannerism, and above all, has more *good* in it, than always falls to a share of this lady's compositions; for she, too, is chargeable with grave moral defects, and, first and foremost, with a sad want of reverence. Scriptural language and allusions are constantly introduced into her novels, not to awaken seriousness, but to point a witticism, or give effect to a sarcasm.—But, there are writers of fiction, we are happy to know, of a very different character, whose moral purity and devotional feeling are not inferior to their literary merit. Such in times past were Mrs. West and Miss Hamilton, whose object it was to stem the tide of anarchy and unbelief, which was inundating the land under the title of the 'New Philosophy,' and of which Godwin, Mary Wolstonecroft, and Mary Hayes, were some of the chief directors. The novels of these distinguished women, indeed, written as they were for a specific purpose, come, strictly speaking, under the head of the polemical novel, as 'Modern Philosophers' and the 'Infidel Father' sufficiently prove; bnt the late Mrs. Brunton, who held a distinguished place among those novelists who paved the way for a higher tone of moral and religious instruction than had usually been connected with works of fancy, had no such exclusive aim. 'Self-Control' and 'Discipline' are merely the works of one whose amiable, cultivated, and pious mind gave dignity and importance to a branch of literature, which had hitherto been looked upon as trifling, if not mischievous. The novels of Jane and Anna Maria Porter are still highly esteemed, but not more highly than they deserve; for they teach the sternest lessons of self-sacrifice, and at the same time that they powerfully excite the imagination and touch the heart. Mrs. Opie, Quaker as she is, need not regret the 'Tales of Real Life,' which painted so purely and so well the world in which she once lived, and of which she was the life and charm. The author of 'Tremaine' also, in spite of occasional heaviness in the style, and unsuspected worldliness in the plan of his works, must be numbered among the more recent writers who are enlisted on the side of virtue and religion: while the productions of Mrs. Bray, whose literary merit has gained an abiding niche in the Temple of Fiction, are as meritorious in their tendency as they are polished in their execution. And here we must not pass over in silence the novels of the authoress of 'Rhoda,' In her first publication, 'Things by their Right Names,' she took at once the line from which she never swerved; and though there was little in that work which gave promise of the graceful facility, the intimate acquaintance with actual life, the closeness of observation, the power of description, and the depth of pathos, which broke forth in her acknowledged masterpiece, like the 'Gossip's Story' of Mrs. West, which it resembles in a little didactic stiffness, it showed the purity and earnestness of one who understood and felt the serious responsibilities of man.

We do not think that 'Rhoda' has been appreciated as it deserves. The characters are true to nature, strikingly varied, and admirably sustained; that of Mrs. Strickland, in particular, is beyond all praise. It is a perfect delineation of a high-bred woman of the world, containing just that mixture of good and evil which is found in real life, and issuing in just the result to which such principles and such conduct would naturally lead. We know nothing more awful in its simple truth (for it never oversteps the modesty of nature) than the death-bed of Mrs. Strickland. The novels of Miss Farriday deserve to take their place by the side of 'Rhoda,' for their high tone of moral excellence and devout feeling, as well as for their literary merit. 'Marriage,' indeed, is rather a succession of brilliant pictures than a well-connected story; but who that passes from one to the other with increasing interest and delight, can feel that anything is wanted to complete their charm? Some of the noblest characters portrayed by this lady are sketches of real life, and it will be a pleasure to the reader to be told that their excellence is anything but exaggerated. There are not a few women of rank and fashion, who hold as high a place in the literary as in the social scale; and their works are almost all distinguished by earnestness of purpose and loftiness of principle. Such are the 'Tales,' edited by Lady Dacre, and the latter productions of Lady Charlotte Bury. 'Ellen Wairing,' 'A Marriage in High Life,' and 'Trevellyan,' form a cheering and delightful contrast to the impiety of Lady Morgan, the grossness of Mrs. Trollope, and the flippant irreverance of Mrs. Gore. The recent publications of Lady Georgianna Fullerton, are not, strictly speaking, novels of character and manners; i. e. they are not what the French call 'Romans de Societe.' They are rather tales of sentiment and passion, resembling, in this respect, the exciting tales of Barry St. Leger, but differing from them entirely in the high and unearthly direction which they take.

In the perusal of these noble productions, we are hurried forward with breathless anxiety; the heart beats, and the mind is absorbed; but we know and feel that it is all for a noble purpose. The richest gifts of nature and of grace are shed in lavish abundance upon the ideal which she embodies; and they are laid, where all such gifts should be laid, at the foot of the cross. The spirit of the age, with all its errors and absurdities, its senseless and rancorous disputes, and its utilitarian worldliness, is distinguished by juster views of human life than were taken in the years gone by. Few people look upon it now as a scene of mere amusement, but as an arena on which we are called to do and suffer. Hence the serious tone of our imaginative literature. Even men of the world write now things which the world once either laughed at or eschewed. The author of 'Granby' has not perhaps gone farther than the decent proprieties of our conventional society, which he has described with great truth and effect; but the author of the 'Story of a Life' has shown us beneath the glare and glitter, an under-current of feeling and suffering, which is flowing on to its only resting place—eternity. The more recent publications of Captain Marriott are an improvement in this respect on his former ones. Theodore Hook himself, though he took the wrong path, knew and pointed out the right; while, in 'Tilney Hall,' there are occasional bursts of earnest and reverential feeling which would surprise one who knew nothing of Hood but his 'Oddities.' It would be strange if we passed over him whose powers of description, clear insight into character, inexhaustible humor and deep pathos, are the charm of every circle where his books are to be found. One must desire for the author of 'Dombey and Son' a sterner system of religious belief, and, as its natural consequence, a truer estimate of the religious character; but he is fully alive to the responsibilities of man as a social being, and never were the charities of human life described with a warmer fervor, nor its selfishness lashed with a more unsparing hand.

Voltaire.—While residing at Ferney, on the Lake of Geneva, this scoffer at all that is sacred kept a chaplain remarkable for his stupidity, probably for the contrast of intellectual endowments. From him, Voltaire was in the habit of partaking of the communion, as if to add, by this daring act of impiety, to his other offences.

Egyptian Emblems.—The Cross on Egyptian temples was an emblem of the life to come.

Eternity is represented simply by a serpent rising in an oblique arch, and without horns.

The Cross with the serpent is very often found, and denote immortality.

The Tryangle, or Pyramid, signifies joy, pleasure, or prosperity.

For the Churchman.

In M'Crie's life of Knox, the celebrated Scotch reformer, is the following interesting statement:—"On a day fixed for the purpose, Rough preached a sermon on the election of ministers; in which he declared the power which a congregation, however small, had over any one in whom they perceived gifts suited to the office; and how dangerous it was for such a person to reject the call of those who desired instruction. Sermon being ended, the preacher turned to Knox, who was present, and addressed him in these words:—'Brother, you shall not be offended, although I speak unto you that which I have in charge, even from all those that are here present, which is this: In the name of God, and of His Son Jesus Christ, and in the name of all that presently call you by my mouth, I charge you that you refuse not this holy vocation; but as you tender the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed by the multitude of labors, that you take upon you the public office and charge of preaching, even as you look to avoid God's heavy displeasure, and desire that he shall multiply His graces unto you.' Then addressing himself to the congregation, he said, 'Was not this your charge unto me? and do ye not approve this vocation?' They all answered 'It was; and we approve it.' Abashed and overpowered by this unexpected and solemn charge, Knox was unable to speak, but bursting into tears, retired from the assembly, and shut himself up in his chamber. His countenance and behavior, from that day, till the day that he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth from him, neither had he pleasure to accompany any man, for many days together."

Shortly after, the author remarks: "We are not, however, to imagine that his distress of mind, and the reluctance which he discovered in complying with the call which he had now received, proceeded from consciousness of its invalidity, by the defect of certain external formalities which had been usual in the Church, or which, in ordinary cases, might be observed with propriety in the installation of persons into sacred offices. There, as far as warranted by Scripture, or conducive to the preservation of decent order, he did not contemn. His judgment respecting them may be learned from the early practice of the Scottish reformed Church, in the organization of which he had so active a share. In common with all the original reformers, he rejected the necessity of episcopal ordination, as totally unauthorized by the laws of Christ.* Nor did he regard the imposition of the hands of Presbyters as a rite essential to the validity of orders, or of necessary observance in all circumstances of the Church."

Again: "I will not say that Knox paid no respect whatever to his early ordination in the Popish Church, (although, if we credit the testimony of his adversaries, this was his opinion;) but I have little doubt that he looked upon the charge which he had received at St. Andrew's, as principally constituting his call to the ministry."

Hence it appears that the founder of "the Scottish reformed Church" did not regard the laying on of hands even of a presbytery, "essential to the validity of orders." "He looked upon the charge which he had received at St. Andrew's"—which was *a call by the people*—"as principally constituting his call to the ministry," although he had received episcopal ordination in the Roman Church; which was the only ordination received by all the original reformers. The "external formalities" in which his ordination at St. Andrew's was deficient, must have included, principally, the laying on of hands; for it is added that these formalities "might, *in ordinary cases, be observed with propriety*"—a concession which would not have been made in favor of any of the superstitious rites added by the Church of Rome to that simple act. The want of this laying on of hands was not deemed by the reformer to affect the validity of orders. The judgment of Knox in this matter, it is intimated by his biographer, "may be learned from the early practice of the Scottish reformed Church." Hence it would appear that early ordinations in that Church were without the laying on of hands.

In contrast with this view, may be given the following extracts from highly respectable Presbyterian authorities.

Dr. M'Leod, in his Ecclesiastical Catechism, page 29, says, "A person who is not ordained to office by a presbytery, has no right to be received as a minister of Christ."

Dr. Miller, in his "Letters concerning the Constitution and Order of the Christian Ministry," New York, 1807, page 347, says, "It is only so far as any succession flows through the line of Presbyters, that it is either regular or valid. It is the laying on of the hands of the presbytery that constitutes a scriptural ordination."

Now if the principles and "early practice of the Scottish Reformed Church, in the organization of which he had so active a share," were, as M'Crie intimates, in accordance with Knox's judgment, Drs. M'Leod and Miller have departed from those principles by narrowing the entrance to the ministry, which she has left so broad as to admit all who, with gifts suited to the office, receive the call of a congregation to become their pastor. Hence it also follows, according to these respectable authors, that it is a matter of great uncertainty whether the established Kirk of Scotland, and its sister sects, have a valid ministry; or, at least, whether such a ministry is not mingled with a spurious one.

B. T. O.

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* This is clearly an untruth respecting the reformers of the Church of England.

For the Churchman.

1.

"When it was decided *not* to authorize a diocese, where the Bishop had been indefinitely suspended, to elect another Bishop, as in case of vacancy, *in order to infer from this regulation that the Convention was of opinion that the Diocese was not vacant*, the advocates of that opinion should have gone *further*, and have proposed a *resolution to that effect*."—*Prot. Churchman.*

"Judge Chambers, and Mr. Rives, withdrew their resolutions" (the second "virtually declared this diocese vacant;" the first "set forth exactly the opposite views,") "on the ground that *the sense of the House had been sufficiently tested* by the vote on Mr. Ingersoll's canons;" "the first providing that in case of the indefinite suspension of a Bishop, *his diocese might proceed with a new election as in case of vacancy*; the second," &c., &c. "Both the canons presented by Mr. Ingersoll were *rejected by decisive majorities*."—*Courier and Enquirer.*

2.

"We believe that any motion to the effect the *diocese is not vacant*, would have met *the same fate as that offered*;" that is, been "*rejected by decisive majorities*."—*Prot. Chur'n.*

"Many members were desirous of calling up Judge Chambers' resolution, to the effect that *this diocese is not vacant*." * * * "it was apparent that the resolution *would have been sustained by a very large majority*."—*Cour. and Enq.*

M. T.

For the Churchman.

Mr. Editor:—On the afternoon of Sunday, the 7th, I had the pleasure of hearing the Rt. Rev. the Bishop of North Carolina at the Church of the Holy Communion. In concluding his most excellent discourse he made an appeal in behalf of the Vale Crucis Mission School, which I trust met with a liberal response. In the course of his remarks he mentioned that the mission was conducted on precisely the same principles as that of Nashotah. In one particular, however, there is a difference between the two missions in the application of these principles. The Bishop stated that the members of the mission at Vale Crucis are obliged to continue such for ten years, and that during that period they are bound to celibacy. At Nashotah, the members, after passing a term of probation, engage to remain there three years, during which time they are not allowed to marry nor to form matrimonial engagements: as soon as they leave they are at liberty in the matter, although the discipline to which they are subject is certainly favorable to their continuing in an unmarried state as long as it is expedient.

Do not understand me, Mr. Editor, as drawing any comparisons between the regulations of the two institutions. That at Vale Crucis may be wiser—but in this point of celibacy, Nashotah has been so much misunderstood that, as a friend of the mission, I have thought it my duty to state the case as it is.

K.

For the Churchman.

Mr. Editor,—In one of its occasional displays of Christian feeling, the Protestant Churchman of Nov. 13th, through the writer, whoever he was, of the leading editorial, expresses its determination to give its main attention hereafter to becoming "an interesting and sound religious family paper, promotive of virtue, piety, and true religion." The readers of that paper have been by no means unaccustomed to such *professions*. The effects of this will probably be about as lasting as those of others have proved; that is, until some of its more irascible editorial writers, and correspondents, get tired of longer restraint from letting out their tempers. Of the kind of "virtue, piety, and true religion," had in view, we may form some judgment from the fact that the deliberate falsehood which it told some time since of Bishop Onderdonk having been unanimously found guilty by the Court, stands yet unretracted—a pretty fair, but rather rough, sample of the general character and course of that paper.

J. S.

THE CHURCHMAN.

NEW-YORK SATURDAY, NOV. 27, 1847.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

A Reply *to Dr. Milner's End of Controversy, as far as the Churches of the English Communion are concerned.* By Samuel Farmar Jarvis, D.D. LL. D., &c., &c. New York: D. Appleton & Co.

The Churches of the English Communion differ from the sects which have departed from that communion, as well as from the Churches of the Roman Communion; and this is reason enough why we should not be expected to be satisfied with controversial works against Romanism emanating from these sects, or from individuals among us who sympathize with them. But if we look at the nature of these differences, the reasons for this dissatisfaction will appear to be of the strongest kind. Our differences with the Church of Rome are not in regard to the essentials of the Christian Faith; the errors which we charge upon its members may by consequence prove subversive of fundamental doctrines, but they do not expressly deny them. We agree with them as respects the foundation; we receive with them the ancient creeds; we agree with them that the Scriptures are to be interpreted so as not to contradict the consent of the Catholic Church; that the heavenly kingdom of which Christ is the Head and the Holy Spirit the life, is visible on earth; that it is governed by those who derive their authority by an outward and visible succession from the Apostles of our Lord: that the Sacraments convey to worthy recipients the graces which they signify; that the Eucharist is a true and proper sacrifice, offered to the Father for "the remembrance of the sacrifice of the death of Christ:" and (to omit other points) that there is an intermediate state between death and judgment in which the soul exists, separately from the body, and that the consummation of the blessedness of the redeemed is reserved until after the Resurrection and the General Judgment. But these points of our agreement with the Church of Rome, are denied by Protestants who have left the English Communion. They deny the doctrine of the Intermediate State; they deny the Eucharistic Sacrifice; they deny sacramental grace; the Apostolic succession, and the visibility of the One Holy Catholic and Apostolic Church. And if they receive (as some of them do) the ancient creeds, yet their unwillingness to be concluded by the interpretation of the Primitive and Catholic Church, and their subjection of the Scriptures to private judgment, make the reception little more than nominal.

We do not advert to these differences with any feeling of exultation or censure, but merely as reasons why works against Romanism, written by Protestants not of our own communion, are so generally unsatisfactory to us. It is not that we favor or seek to palliate the errors of Rome, but it is because we find the truth, which we hold in common with the Church of Rome, made, equally with its errors, an object of attack. Indeed it is as unreasonable to expect that we should be satisfied with Dr. Brownlee's or Mr. Goode's treaties against Romanism and its defendants, as that they should be satisfied with works written with like design, by avowed Socinians and Deists; and quite as illogical to infer from our disapprobation of their books a leaning to Romanism, as it would be to infer the same of them because they would eschew with horror such assaults on the Roman Church as have come from the school of Paine and Voltaire.

These remarks have been naturally suggested by Dr. Jarvis's work. It is a reply to Milner's End of Controversy "*so far as respects the Churches of the English Communion*." It does not make common cause with those who have left that communion, but leaves them to defend themselves in their own way. It yields no tittle of Catholic truth because Protestants, not of our communion, have branded it as Popery. It puts the English Church and the Churches in communion with it, in their rightful attitude; asserts for them plainly whatever they have in common with Rome, and makes war only on those points in which Romanism has departed the Catholic Standard.

In the investigation of these points, Dr. Jarvis follows the order of the work to which he replies, avoiding political topics, which are prominent in Dr. Grier's reply, as unsuited to the present state of the controversy. The Rule of Faith, the One Holy Catholic and Apostolic Church, (with an intervening chapter devoted to Dr. Milner's quotations,) the Seven Sacraments, Original Sin and Justification, the Sacrifice of the Mass, the Real Presence and Transubstantiation, Communion in both kinds, Purgatory and Prayers for the dead, Images and Relics, and the Roman Supremacy come, successively under review, and under all these heads the questions really in dispute are stated with great clearness. Among the preliminary topics is the use of the word Catholic. Having quoted from his antagonist the standing argument, that the Roman Communion must be the Catholic Church, because its members are called Catholics, Dr. Jarvis remarks:

> The whole proceeds from a juggle of the word Catholic, the dexterous substitution of one usage of the term for another. At the risk of being tedious, I must state the senses in which it has been used by Greek writers, to stop, if I can, this war of words.
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> It first signifies, universal, or general. Thus the general resurrection at the last day is called the *Catholic* resurrection; and the sacrifice of Christ for the sins of the whole world, is called the Catholic sacrifice.*
>
> In Ecclesiastical usage, the Catholic Church signified, the Church Universal, or General, dispersed through the whole world. From this general signification arose other shades of meaning. Considering the church as one, having one Lord, one Faith, one Baptism, and as having on earth no abiding city, it was usual, even from Apostolic times, to speak of the Catholic Church, sojourning in particular places. The rise of heresies, separating themselves from this Catholic Church, led to another and a more confined sense of the term; and this sense more especially prevailed when the Arians, supported by imperial power, had obtained in the East an undue preponderance. They who held the primitive Catholic faith were exclusively called Catholics. Sozomen expressly asserts (Lib. vii. c. 4.) that by a rescript of the Emperor Theodosius, they only were to be called the Catholic Church who worshipped the Holy Trinity as equal in glory, and that all who believed or taught otherwise were to be accounted heretics. The Arians fell with the political power which supported them; but unhappily the Catholics became divided among themselves, and after the middle of the fifth century, the Church was no longer what it was before that period.
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> All this the well-informed members of the Roman Communion know; and it is disingenuous in them to apply the language which preceded those unhappy divisions, to a state of things essentially different. The Armenians, the Syrians, and the Geeks, hold the ancient creeds, retain the ancient Catholic liturgies, and have the same Apostolic priesthood, which were from the beginning the characteristics of Catholic faith and order.
>
> Observe now the little artifice and sly management by which the term Catholic Church is substituted for the Roman Communion, and all who protest against the novelties of that communion, are said to protest against the Catholic Church! We wish not to give or unreasonably to take offence. But must we consent to surrender the name of Catholic to please these gentlemen? Or must we abstain from calling them Papists and Romanists, while they make no scruple in calling us Heretics and Schismatics? As they, and they alone, maintain the supremacy of the Italian Bishop who presides over the see of Rome, and who has arrogated to himself the name of Papa which was formerly common to all Bishops, those who uphold his claims are properly called Papists. As they, and they alone, maintain that the Roman Church is the mother and mistress of all churches, no terms can be more appropriate than that of Romanists. These are not nick-names, as Dr. Milner asserts, for a nick-name is one given in scoff or contempt. But God knows that we give them with grief, not in derision. They are forced upon us by the unhappy schisms which have rent the Catholic Church. We cannot do as they desire—call them Catholicis; for this would be an acknowledgment that we are not Catholics. We agree with him that it would in us be a most "glaring instance of inconsistency and self-condemnation." In the original sense of the term, we are not so arrogant as to claim the title of the Catholic or Universal Church. But in those derivative senses which were in use from the time of Ignatius and Polycarp to the middle of the fifth century we are Catholics. Nay, we are more strictly and properly Catholics than they of the Roman Communion; for we hold, as I hope to show in the course of these pages, those characteristics, and those only, by which the Catholics of the first four centuries were essentially distinguished. This cannot justly be said of them; for they have added twelve articles to the faith once delivered to the saints, and have pronounced all to be under anathema who do not receive them. To give them even the qualified name of Roman Catholics, is a stretch of courtesy in our own wrong which ought never to be conceded until they admit that our communion are English or Anglo-Catholics. To avoid all offensive phraseology, with surrendering any right, I shall always speak of them as the Roman communion.

Among the false rules of faith Dr. Milner had mentioned the rule of "private inspiration," or "an immediate light and motion of God's Spirit communicated to each individual," under which he classes the Quakers, Swedenborgians, Methodists, &c., &c., and the rule of private judgment, or "the Bible as it is understood by each particular reader or hearer of it," under which he classes Lutherans, Calvanists, Socinians, and Church of England men. Dr. Jarvis shows his estimation of the latter by denying that it differs from the former, and thus concisely defines the position of the Church of England, and states the question really at issue:

> The fact is, that private judgment is absolutely necessary in all rational and accountable creatures for the very reason assigned by the duke, that "man has but one soul which will be eternally either damned or saved;" and the necessity of private inspiration, to enlighten the understanding and purify the heart, is acknowledged by all who believe that the influences of the Holy Ghost are necessary. The question is only as to the bounds within which private judgment is to be exercised. Dr. Milner ought to have known, and his brethren ought now to know, that the Church of England and the Churches in communion with her, never have admitted the extravagant exercise of private judgment which he imputes to them. They hold the ancient creeds. They maintain, throughout the Prayer-book, the Catholic interpretation of the Scriptures as the rule of faith and practice. They pray continually against "false-doctrine, heresy, and schism;" and "for the Catholic Church, that it may be so guided by God's good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." They court investigation whether throughout the Prayer-book any sectarian principle can be found, inconsistent with the foith of the first four centuries. The consequence is, that no man who becomes thoroughly imbued with their system, and practices according to it, the duties of the Christian life, can use the right of private judgment extravagantly. They require no more with regard to their rule of faith than what the Holy Ghost himself commendeth in praising the example of the pious Jews of Berea: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searching the Scriptures daily whether those things were so."
>
> After all this flourish, then, about the first, second, and third rules of faith, the simple question at issue is, whether the Bible, the written Word of God, or what Dr. Milner calls the Word of God at large, whether written or unwritten, as received and understood and explained by the Roman Communion, is the proper rule of faith. To this question we will now proceed.

Referring such as desire to enter into the details of the controversy on this head to Dr. Jarvis' book, we shall proceed to other topics, reserving, however, what we have to say to another occasion.

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* After the new arrangement of the Roman Empire by Constantine, when the whole 118 provinces were consolidated into 13 Dioceses, the officer appointed in each as the fiscal agent of the Emperor, was called the Catholicos of the Diocese. It was afterwards used in the Church, and is so employed to this day by the Armenians and Syrians to denote their chief Bishop.

Biographical Notices *of some of the most distinguished Jewish Rabbies, and translations of portions of their Commentaries, and other works with illustrative introduction, and notes. By Samuel H. Turner, D.D., Prof. of Biblical Learning, &c., in the Gen. Theological Seminary*; 1 vol. New York, Stanford & Swords, 139 Broadway, 1847.

The Rabbies who are the subjects of this volume, are Jarchi, Judah Hallevi, Aben Ezra, Maimonides, David Kimchi, Abarbanel, and Saadia the Gaon, names of great eminence and of frequent occurrence in the writings of modern divines. The brief account of them here given, accompanied with extracts from their works, will be found to be a valuable help for students of Theology, and highly satisfactory to general readers, as affording important and instructive information not easily accessible. The want of such a work is so obvious that one is surprised that it was not sooner supplied.

We should welcome the volume if it were only for the object at which it directs and professedly aims.—But it has an ulterior object, which is of vastly greater importance, and which is thus intimated in the author's preface:

> "A careful reading of Jewish books, and an unintermitted study of the Hebrew Bible, in connection with the Greek Testament which embodies its spiritual development, followed also by intelligent and earnest proclamations, proving that Jesus of Nazareth is the true Messiah predicted by the Hebrew prophets, is quite a different thing from golden promises of national supremacy and aristocratic dignity to be enjoyed in the land of Palestine. Some indolent Jews, whose situation would probably be improved by almost any change, and some also of a better class, with warm imaginations and lively hopes, may be temporarily influenced by such representations; but on the more steady, industrious, and thoughtful portion of the Hebrew community, influences of a very different kind must be brought to bear. They must be made to feel that Judaism, from its very nature, could not have been intended for perpetuity, some of its judiciary, and most of its ceremonial requisitions being only compatible with a peculiar state of society; that the views of the future which it developes have either already begun to open in the past advent of Messiah, and the progress and extent of his spiritual kingdom, or else are not to be hereafter expected, and consequently its prophecies are a failure; and, that Christianity, not indeed as practically exhibited by a great body of its professed advocates, but as really existing in the system of our Lord and Master, and showing itself in the heavenly character of its true believers, is that new covenant and law which God declared by his holy prophets, that in due time he would substitute in the place of the earlier and less perfect dispensation. To support such a superstructure, requires a foundation not only solidly laid in deep religious character and zeal, but also in sound Hebrew learning; and the author is compelled to say that he cannot discern, in the signs of the times, so far as they have come under his own observation, any very clear indications of its rapid progress. Man's ever changeful theories are readily embraced; but God's Holy word, which stands immutable, and shall so stand forever, is locked up, even to multitudes of its expounders, in dead languages which they cannot understand.

We have regarded with astonishment the favor which has been extended in various quarters to the attempts at the conversion of the Jews on the scheme of what is called the literal interpretation of prophecy, and rejoice to see a decided and effective, though at the same time, temperate and indirect opposition to it from one occupying the prominent position of the author of this work. In partial explanation of our meaning we may quote the following note of the Professor on a passage in the comment of a Rabbi on the 53d of Isaiah; The Commentator had said that the word "sprinkle," in connection with the context, conveys the idea that the Jews shall yet be avenged on the nations, and pour out their blood; and the note is:

> "With this brief, though quite intelligible language of Aben Ezra, let the reader compare the following passages from the Popular Lectures on the Prophecies relative to the Jewish nation, by the Rev. Hugh M'Neille, M. A., Lond. 1838. "It is copiously predicted, that the cup of the Lord's anger shall continue in the hands of the Jews until the time appointed of the Lord, not merely to take it out of their hand, but also to transfer it into the hands of these who, till then, will have oppressed them. Edom, the Assyrian, and Babylon, were the great types of all the subsequent enemies of the chosen nation, whether Romans, Turks, or professing Christians. The day of Jerusalem's recovery is the day of their ruin. In that day, it will be a righteous thing in the servants of the Lord to execute unsparing destruction upon his and their enemies. The Hebrews are now kept in dispersion and degradation till the iniquities of the modern mystical Edom and Babylon shall be full, and then fury shall be poured forth, and vengeance executed both by their own hands, as in the case of Joshua's exterminating conquests, and by a greater hand than theirs, stretched out to fight for them." Lect. 11. p. 69, 70.
>
> It is evident that by enthusiastic and gloomy devotees, such representations might be employed in defence of any imaginable degree of fanatical butchery. To those, however, who believe that the restoration of the Jews to God will rather illustrate the character of the true Messiah as him who "shall speak peace unto the Heathen," it is a consolation to think, that these sentiments of the popular lecturer will hardly do much mischief, as it is not probable that they will ever be practically verified. As for our Rabbi, happily he wrote in a language not understood by his Christian superiors, who, if they could have read his commentary, would probably have made him pay dearly for his exposition."

We would earnestly commend this work as one which rests the duty of the conversion of the Jews on sound principles, and points out the great advantages to be derived from the ancient Rabbies in well conducted efforts of this nature.

Sketches of Old Virginia Family Servants. *With a Preface by Bishop Meade.* Philadelphia, 1847. p. 126.

The design of this little volume is a praiseworthy one. It is to show the state of religious feeling and opinion among the colored population of Virginia by biographical sketches; and their authors profess to have been acquainted with those who are described. True piety is always attractive, whether in the palace or the humblest cottage, and must command our respect even when exhibited by the ignorant and the erroneously instructed. The author of the Preface says, "the sketches were placed in my hands with a request that I would examine them with a view to publication. After reading them, I could not but think, that they would be both pleasing and edifying." Pleasing they undoubtedly are, in some respects, but, as we shall presently show, some painful reflections must be mingled with the pleasure: and if *edifying* means *suited to build up* the reader *in the true faith of Christ as taught and held by the Church Catholic, and the branch of it particularly of which Bishop Meade is a chief pastor*, we think the term very ill chosen. It is fair to state, that the Bishop in his preface does qualify this approval to a very great extent—

> "It will be perceived that the servants, though belonging to Episcopal families, became connected with another denomination of Christians. This is to be accounted for by the low state of religion in the Episcopal Church at the time of their making a religious profession; but it is to be hoped, notwithstanding all the difficulties of removing old prejudices and habits, that in proportion as our ministers shall faithfully discharge the duties of the pastoral relation towards the present race of servants, and their owners shall do their parts, we shall have increasing numbers of pious servants in full communion with ourselves. Although we must be thankful that in the absence of all ministerial instruction to them, some of their own class are able to read the Scriptures to them, and pray with them, and exhort them; yet we must not close our eyes on the sad deficiencies of such a substitute, but feel deeply the duty of supplying them with the means of grace by persons duly qualified, and set apart for this purpose."

With much of the above language and sentiment we cordially concur. We would not say "another denomination" when speaking of the Baptist sect, as if The Church stood on the same *denominational* footing with it; nor do we altogether like the phrase "in full communion with *ourselves*," though doubtless "*ourselves*" is used as equivalent to *Christ and His Church*, and the wish is, that they may be blessed with a full union with that *national* branch of the true vine of which we are happily a part. But we are delighted with the uncompromising firmness with which Bishop M. testifies against the unauthorized teachers by whom the poor negroes were so grievously deluded. Who shall say that Hobart labored in vain, when we hear an echo clear and certain from the highest ecclesiastical dignitary in Virginia? We trust that by a corresponding firmness in action, the Churches in Virginia will hereafter be kept sacred for their appropriate uses, and not exposed to the unhallowed intrusion of teachers of *other denominations* not "duly qualified and set apart" as ambassadors of the great Head of the Church.

When we examine the sketches themselves, we are sorry to say we find much to censure in doctrine and expression, and we wonder that the Bishop should have consented to the publication, without great and important alterations, omissions, and expurgations. The authors (for they appear to be diverse in person and sex) might be reasonably supposed to be Baptists themselves, did they not profess to be *Episcopalians*—we really cannot call them Churchmen. They talk so coolly of that fearful sacrilege, the reiteration of Baptism by heretical teachers, so ardently of the benefits enjoyed by an admission into that sect, so vaguely and hesitatingly of the privileges of Infant Baptism, so confidently of the authority and powers of self constituted pastors and ministers—that we are almost inclined to believe the assumption of the *Episcopal name* is a mere ruse. But then we are sure the venerable Bishop would never sanction such a step, and therefore we are unwillingly compelled to admit the claim, though they must be allowed to be grossly ignorant of their Prayer Book. As our censures may seem harsh without proofs, we shall proceed to show that they are well founded.

I. *The sacriligious iteration of Baptism.*

1. *African Bella* is baptized at the age of 16 by a minister of the Church of England. When she was advanced in years, she, "with her master's permission, united herself to the Baptist communion, and never did she bring reproach on her Christian profession." p. 20. A note, apparently by the *Editor*, censures the first baptism as too *hasty*, but we find no observation on the *perversion to schism*. Of course she must have been immersed in order to join "the Baptist communion."

2. *Old Milly* is stated to have been catechised and trained up in the doctrines of the Church, and seems to have been baptized in infancy. Yet she says, p. 34, "My husband was converted and *baptized* with some of my fellow servants. I also was *baptized*, but felt not that peace I longed for." It is true that this old female was happily restored to the Communion of the Church, and became and died a devoted and exemplary Christian; and the author of this sketch has some very judicious remarks on the benefits of early instruction in the Liturgy and Catechism, but we find not one word uttered against the sacrilege of re-baptization, nor any exhortation to masters and guardians to exercise their influence and authority in opposition to it. This little book will probably circulate widely in Virginia, and it should have been distinctly stated that this practice showed the "low state of religion" in times past, and was criminal not only in those who performed the act, but in those who sanctioned it.

It is stated that it was the general custom in the Church families of Virginia, *to have their slaves baptized in infancy*, and it is therefore fair to infer that baptism was iterated in several other cases, if not in all the instances of those whose lives are here given!

II. *The benefits of an admission into the Baptist sect.*

1. Aunt Betty was, to use her own language, "converted and became a member of the Baptist Church, under the ministry of a colored preacher." Her mistress "soon found, that though not one of the dear old Church, to which she and all her family belonged, she was a member of the 'Holy Church Universal,' for her life proved that she had been 'taught of God.'" Let us see how. When the Bishop visited her mistress, and administered the Eucharist, "she never partook of it, for she rigidly adhered to the Baptist Society to which she belonged;" and yet we are told that she, though present, and refusing as aforesaid, did "spiritually eat of that bread and drink of that cup!" Now, though ignorance was the chief cause of this grossly irreverent and schismatical conduct, and we may hope that aunt Betty obtained mercy on account of her intellectual blindness, yet surely she ought not to be celebrated in language which can only be fitly applied to the most eminent saints of the Church Catholic.

2. *Mammy*, (p. 118,) "As she never experienced what is known as "conversion" by her class, she never became a Baptist, which is the communion they all belong to in Virginia; and she went sorrowing all her days."

3. *Aunt Beck*, (p. 123,) was refreshed on the Lord's day by attending the preaching of good "Uncle Israel," (of whom more anon,) i. e. became a Baptist. She seems to have been brought up by a pious mistress, baptized in infancy, and duly catechized, and yet there is not a word of sorrow or warning for her grievous apostacy.

Two or three cases might be mentioned under this head, but we pass on.

III. *An hesitating tone as to the benefits of Infant baptism.*

1. "The servants of those families are still *pleased* when they can get their infants baptized by an Episcopal minister." p. 124.

2. *Mammy*, (p. 118,) "Should any who may read this little sketch, regret that she lost the privilege of baptism, to those we would say, that in infancy she had been admitted into the visible Church by the Rector of York Hampton Parish—that being the custom of her master's family.

3. *Aunt Lucy*. (p. 48.) Owing to her great age she had never been immersed, though she was considered a member of the Baptist communion. *Immersion she did not believe essential to salvation*, and it is probable she was baptized in infancy, as that was the custom among the old Virginia families.

Now it is very sad to find that infant baptism is spoken of in this vague and careless manner. The servants are *pleased* to have it performed, but they are not taught to believe that it confers great and inestimable spiritual privileges, and must not be repeated. "*Mammy*" was admitted into the *visible Church*, by which the author seems to mean *external* as opposed to *spiritual* and *real* privileges, and passed her days sorrowing because she could not be *immersed!* and had she been immersed by a so-called preacher, which is elsewhere nicknamed baptism, we should apparently have heard no expression of dissatisfaction from the writer. Truly the Pastoral Letter written by the same Bishop Meade, as report goes, has come out at a happy time for the benighted region of Virginia. Speaking of this Holy rite, the Bishops say, "As we would also do our part towards commending and making most effectual the interesting ordinance of Infant Baptism, which our Church rightly retains 'as most agreeable to the institution of Christ,' let us see that it be not done in a corner, as though we were ashamed of it, or *doubted of its acceptableness to God*, but publicly before the congregation, having the prayers of God's people, and "with the answer of a good conscience" on the part of those presenting them. Nor can we be too earnest in exhorting our dear brethren to regard these little one's *as Lambs of Christ's flock*, whom they are bound most carefully to watch over and provide for." This is the true ground. We are to give God thanks that they "have been regenerate, and grafted into the body of Christ's Church," and "received for his own children by adoption." When these truths are truly received and truly followed, we shall no longer hear of Virginia Churchmen suffering the "lambs of the flock" to run wild in the rank pastures of dissent and heresy, and thus *do despite* to the "Spirit of Grace."

We now come to the fourth head, viz:—

IV. *The admission of the claims of self-constituted pastors.* p. 61. "Old Uncle Israel, the pastor (Baptist) of the colored congregation in York. This good old man was a faithful shepherd to his little flock, and never failed to declare to them the whole counsel of God, preaching the word with a power and unction, that could come from above only. (p. 52.) *Aunt Bett* "became a member of the Baptist Church, under the ministry of a colored preacher, one, I am told by my elders, of irreproachable character, who labored faithfully for his master during the week, and on Sunday 'preached the word' to the flock to which we doubt not he was a pastor, heaven-taught and blessed." There are similar passages in other parts of the volume, and we are very glad that the preface of Bishop Meade affords a due caution against this vulgar error, that every man is a minister who pretends to be so. We should be inclined to go a little further than the Editor, and warn the children of the Church not only against the colored preachers of the Baptist sect, but against white pretenders to the sacred office of every name whatsoever. If the commission is void in one case, it must be void in all of the like character, the color of the skin, and mere volubility of utterance on intellectual acquirements can make no difference. "The means of grace" must be administered by persons duly qualified and set apart for that purpose; and who these are, our XIX. and XXIII. Articles and the preface to the Ordinal, explicitly inform us. Erratic proceedings like those of our dear brother Empie will soon be at a large discount, when Bishop Meade's opinions, as here expressed, become general and are strictly carried out in his Diocese.

There are many other instances of improper phraseology, and erroneous doctrine scattered up and down in this volume, without a word of remark, warning, or censure. As we said before, such blemishes prevent the word *edifying* from being applied to the work, if its strict and legitimate use, is intended—and a Bishop ought not to use words in any other sense than their true and legitimate one. We hope the authors of these several sketches will take to studying their Prayer Book more carefully than they have hitherto done, will consider deeply the claims of the Church on their obedience, the high tone of its doctrines, the source of authority of its ministry, and the antagonistic attitude it occupies to every form of false doctrine, heresy, and schism. They will then be enabled to write sound and discriminating sketches of the subjects of their well deserved regard and esteem, and show truly how far they are worthy of imitation, and in what respects their example is to be avoided.

Nathaniel.

Free Thoughts on Protestant Matters, in one volume, *By the Rev. T. D. Gregg, M. A., Chaplain of St. Nicholas Within, Dublin.* Second edition. Dublin: W. Curry, Jr., & Co., and S. B. Oldham. 12mo. pp. 462.

We have to acknowledge, somewhat later is true than we should have done, the compliment which Mr. Gregg has paid us in sending this copy of his earnest and plain-spoken work.

Mr. Gregg is a genuine disciple of the Brownlee School, and though we cannot sympathize with him in his mode of treating the Roman controversy, yet we can admire the effect of the collision of men of opposite characters. The reader will understand our meaning by perusing the correspondence contained in the following extract:

> Learning, a short time since, that Mr. Newman was about to become an avowed follower of Antichrist, I took the liberty, hoping that the man was still reclaimable, of transmitting to him my edition of *Mede's Apostasy of the Latter Times*, prefixed as it was with my unanswerable essay on the Popish controversy. That essay conveyed my ideas as to the erroneous manner in which Popery had been previously assailed. It showed that the ordinary process could issue in nothing but disappointment to the Protestant advocate, and detriment to the Protestant cause: and it prescribed a mode of conducting the controversy, which in almost the weakest hands must confound the ablest adversary.
>
> The following letter accompanied the book:
>
> St. Nicholas Within, Dublin, July 16, 1845.
>
> Reverend Sir,—I beg to apologise for obtruding upon your attention. The great public interest connected with your views—an interest which has become enhanced by an event supposed to be forthcoming—has induced me to address you.
>
> I take the liberty of enclosing a volume, which I published some time ago, to the introduction to which I request your attention.
>
> That introduction is, in fact, an essay on the Roman Catholic controversy. It undertakes to prove that that controversy cannot be successfully maintained against Roman Catholics in this country, save in the assertion of Anglo-Catholic principles. Perhaps you may not have read the essay or considered the principles which it involves. It is because I consider them of paramount importance, that I venture to bring them before you.
>
> Subsequently to the publication of these views, a public discussion with the most celebrated of our Irish priests afforded me the best possible opportunity of testing their correctness. It was universally confessed that that priest, the Reverend Thomas Maguire, was in that discussion utterly confounded; and it is my firm belief, that no priest whatsoever can successfully maintain the cause of the church of Rome, if he be encountered on the principle which I have advanced in my essay, and which I acted on in the discussion alluded to.
>
> I am convinced that if you were as well acquainted with the results of Popery as a residence in Ireland would make you, you would feel with me, that that system is one which is essentially degrading in its character. With all its evils, the moral condition of England is as much superior to that of Ireland as light is to darkness. A mistake on this point is likely to be productive of the worst results.
>
> I can scarcely presume to suppose that you are not fully acquainted with the views of the great and good Joseph Mede. I am far from assenting to all the details of his interpretations; but how it is possible to avoid assenting to his general outline, I cannot conceive.
>
> Pardon me for saying, that if you become a Papist, as reported, you will be, in the worst sense of the word, an apostate; an apostate from a true church to an apostate church, from Christ to Antichrist.
>
> I am sure you will not suppose that I speak thus out of any indifference to your feelings. I should, however, be exceedingly anxious to be instrumental in giving your thoughts a direction which they may not have previously taken, and which might tend to prevent a result that would be painful to your brethren and pernicious to yourself.
>
> I should say that the volume which I enclose is not my own. I have not a copy of the work in my possession. It is borrowed. The marks in the margin are those of the owner, merely designed for his own satisfaction. Under these circumstances I am constrained to beg, that, at your convenience, you may return the book.
>
> Rev. sir, yours very respectfully,
>
> Tresham D. Gregg.
>
> Rev. J. H. Newman.
>
> Of course I post-paid the parcel. I received it back by return of post, with a charge of 3s. 4d. postage, and the following note:
>
> Littlemore, July 21, 1845.
>
> Reverend Sir,—As you say in your letter, which I have just received, that you have borrowed for me the work you send, (though I did not ask you for it, and have books enough to read without it,) and say also that you wish it back, I lose no time, with thanks for your kind intention, in returning it to you.
>
> I am, Rev. sir, your obedient servant,
>
> John H. Newman.
>
> The Rev. T. D. Gregg.
>
> I immediately thus replied to my churlish correspondent:
>
> St. Nicholas Within, Dublin, July 24, 1845.
>
> Reverend Sir,—I beg to acknowledge your short note returning the volume which I took the liberty of transmitting to you. They have this moment come to hand. I feel benefitted by the insult with which you have been so good as to visit my uncalled-for obtrusion upon so celebrated a character as you are, and by the momentary sense of pain which that insult produced.
>
> I acted as a busybody, and have been treated as such. If I do not "thank" you for this, I hope I may profit by it as to the future; while your mode of treating my letter, so exactly conforming to the tact of the Jesuits, both in Ireland and every where else, affords an illustration of the incomparable wisdom of the Blessed Saviour as exhibited in the precepts contained in Matthew vii. 6, and xv. 14. Your communication also, though brief, will be worth preserving; it is full of character; and as you are likely to be famous, it will, in that point of view, be a curiosity. The haughtiness with which you look down upon my humble pretensions, and the well "acted" humility (since I am unwilling to offend, I shrink from the employment of the Greek derivative*) with which you talk of "thanking" me for my 'kind intention,' at the very time that you treat my intentions, my letter, and myself, with the utmost contempt, are all, I assure you, most edifying to me, and fill me with gratitude to God for having kept me clear of the detestable Pharisaism of the most detestable of all systems—"the masterpiece of Satan," Popery.
>
> I have nothing more to add, than that I apologise for having troubled you with my book; that in my present letter I design no offence, intending simply to speak what I believe to be true; and that in thus terminating the correspondence which my ignorance originated, I confess myself to have mistaken your character in some respects.
>
> I remain, Reverend sir, yours very faithfully,
>
> Tresham D. Gregg.
>
> Rev. John H. Newman.

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* Hypocritical.

The Gospel Messenger, which contains Bishop Delancey's Pastoral letter on Domestic Missions, has the following remarks:—

> Domestic Missions.—"We have received the circular of the Secretary of the Domestic Board, asking for a collection on Advent Sunday, (Nov. 28,) for this object. A reference to the pastoral letter of the Bishop of the Diocese will show that Western New York should not be required to contribute on that occasion.
>
> The Missions of the Diocese need all the aid that can reasonably be expected for them, and as the Diocese has given a fair proportion for the support of extraneous missions, we suppose that the wise councils of our Diocesan will be timely regarded, and that our parishes will not be solicited to give for objects beyond our diocesan borders until our own stations are filled and supplied.

Our worthy friend, the Domestic Secretary, will, we doubt not, be fully satisfied that the collection to which he refers should not be made.

The issue of our paper a day earlier than usual, has obliged us to omit several Book Notices, and to substitute in their place other matter already in type. Several Advertisements also, are necessarily omitted.

We ask attention to the Sermon on our 4th page. We print from a manuscript copy, furnished by a clerical friend lately returned from England.

Some of our readers may desire to know the opinion of our Maryland friends on the late General Convention. It is thus given in the Church Times:

THE GENERAL CONVENTION.

Time enough has now elapsed since the adjournment of the General Convention for us to have ascertained, in some degree, the impressions made by the doings of that body upon the minds of our editorial brethren.—We are happy to find that in most cases, as in our own, that impression is one of glad thankfulness. Before the Convention every body was predicting a scene of alarm and convulsion; "a stormy time" was the best phrase that any one ventured to use in speaking of their expectations. We believe that the venerable editor of the Utica "Gospel Messenger" and ourselves, with perhaps the "True Catholic," were the only editors who ventured to prophecy better things. Our anticipations were founded upon the strong belief that the good hand of God was over His Church, and that He would guide it through this difficulty as He has through so many others. Our hopes were not founded only upon our general belief that such would be the case, but upon the fact that all our Conventions and other ecclesiastical bodies, which had met during the year, had been conducted in an eminently Christian manner, which could only be attributed to the gracious influences of the Holy Spirit. The result has been as we predicted. The Convention was conducted in a manner which must have satisfied a certain dissenting teacher of the truth of the remark, which he made upon the adjournment of the late diocesan Convention of New York, that "you cannot get these Esiscopalians to fight in earnest." It is a great blessing that the Holy Spirit interposes his restraining influences and prevents us from falling into those disgraceful jarrings to which naturally all human beings are so prone. For His care of us we can never be sufficiently thankful, and we should mingle with our heartfelt thanksgivings, fervent prayers for the continuance of His blessed guidance.

The results of the late Convention are unsatisfactory to the extreme parties in the Church, a fact which affords no evidence that they are not the best. They do not change the law of the Church in such a way as to be marked or obvious, that is another favorable symptom. So far as they do change it, however, the changes are in accordance with the general system of the Church. Perpetual suspension is at an end. The suspensions which actually exist remain. We would be willing that the latter fact were otherwise; but we would not purchase the gratification of that wish by the least sacrifice of Church principle or order. The diocese of New York is at liberty to elect a provisional Bishop, but not a diocesan Bishop. This seems to us to be the adoption of the proper course. Mr. Rives, of Virginia, contended that the diocese was virtually vacant. That it is so we suppose must be admitted. While a Bishop is under an inhibition to perform his duties, he is virtually no Bishop, so far as those duties are concerned. The diocese has a right to have episcopal offices, he cannot perform them, but he can have no right to prevent others from supplying that want. It cannot be denied that any Bishop might perform them with his consent or upon his invitation. But the peculiarity of his situation is that he cannot consent. What remains but that the remaining authorities of this diocese should give formally the formal consent? The actual consent we are bound to presume that he gives, because he is morally bound to give it. They were prevented from doing so by the actual wording of an American canon, and by nothing else. The wording has been altered and the difficulty removed.

From the Episcopal Recorder of Nov. 20.

KEMPER COLLEGE.—Our readers will find in our paper of to-day a very interesting communication from some of the most distinguished gentlemen of St. Louis. They are the same from whom emanated a long and ably written introductory letter which appeared in the Recorder some two or three months since. It was likewise published in the New York Churchman almost entire. We say *almost* entire, because (strange to tell) the Editor of that journal deemed it expedient to withhold the *names* of those who signed it, and upon whose authority, of course, its value must depend!

From the Churchman of September 11th.

Some weeks since we inserted a communication in defence of Kemper College. The last sheet of the manuscript, including the names appended to it, was overlooked by the compositor, and omitted. When the revise sheet was sent to the editor, the mistake was corrected; but before the printer reached the office, the pressman had taken the form and put it to press. The press was immediately stopped and the correction made; though not until a quire or more of the uncorrected copy had been worked off.

This circumstance, which was unknown to the editor until after the day of the publication, has already been hinted at in explanation of the thirty lines of typographical repetition in the same number complained of by "Libra," and is now given in full for the satisfaction of the Episcopal Recorder.

Correct copies of the edition of that week may be obtained on application at the office.

For the benefit of subscribers who received the uncorrected copies, we append, after the example of the Episcopal Recorder, the paragraph and names omitted:

"We have been compelled, against all the inclinations, both of the late President and ourselves, to make these references to a few of the facts connected with the officers of Kemper College. When the entire body of evidence on this subject shall have been exhibited, we shall cheerfully submit the case to the public for its final decision. Time, truth, and the just sense of a discerning community, will at last indite the verdict and write the history.

J. O. FALLON,
H. S. GEYER,
WILLIAM MILBURN,
JAMES RUSSELL,
THOMAS SHORE,
LAWRASON RIGGS,
JOSEPH F. FRANKLIN,
JOSIAH DENT,
D. H. ARMSTRONG."

For the Churchman.

GENEVA, Ont. Co., West. N. Y., Nov. 17, 1847.

Mr. Editor,—In your paper of the 6th inst. is expressed the intention of publishing, "in pamphlet form, the whole of the foregoing proceedings,"—and an invitation is there given to your Clerical and Lay friends to send you "whatever alterations, additions, or corrections, they may wish to make," &c.

Availing myself of this privilege, I request the following corrections to be made with respect to myself:

In the fourth column of page 3, of the Churchman of Oct. 30th, a little above the middle of the column, strike out there what is ascribed to Mr. Hudson, and in place of it insert the following:—

"Mr. Hudson, of Western New York, said every well regulated government possesses the power to try, and punish, for offences, and wherever that power exists, there the concomitant power to pardon—to remit pains, penalties, and forfeitures,—necessarily exists also. These powers are inherent in government, and are inseparable and belong to the government of this Church, as well as to that of any other institution; but they cannot be exercised until they are deposited in the hands of some agent or tribunal for that purpose. The Church, acting by its general legislative council, has placed the power to try, and punish, in a court of Bishops, to consist of a majority of their whole number,—and, of these, a majority are competent to convict or acquit. But no provision has yet been made for the exercise of the power of pardon and remission, and the object of the canon now under consideration is to supply that deficiency by placing this power in the hands of the Bishops. He could see no necessity for restraining, by additional and extraordinary limitations, the exercise of this power, unless it can be shown that the attribute of mercy is less desirable and more dangerous than the power to execute vengeance; and if this be so, his hopes of heaven would be slender indeed. He submitted then that the same number of Bishops competent to try, and convict, might be safely entrusted with the power to remit pains and penalties. He therefore suggested a modification of the amendment offered by his learned and honorable friend to that effect."

Also, in the same column, a little below the middle, strike out what is ascribed to Mr. Hudson, and instead thereof, insert as follows:

"Mr. Hudson proposed a modification to the effect that a majority of the whole number of Bishops should constitute a quorum at any such special meeting, and that a majority of such quorum should be competent to decide. This is the true rule, and is the rule adopted in regard to the court of Bishops."

I desire particularly that the foregoing corrections may be made; because, through misapprehension probably, the reporter has done me the injustice of making me say what is almost unintelligible, and some part of which I did not say.

The report of my argument, delivered on Monday, which was prepared by myself, is correct, with the exception of a few errors, which were occasioned, I presume, by defects in my manuscript.

Commencing with the first column of the first page of the Churchman of Nov. 6th, in the 6th line from the top strike out the word "this," and insert the word "the." In the 9th line strike out the word "intended" and insert the words "made up my mind." In the 11th line insert "can" between "there" and "be." In the 66th line added the letter "s" to the word proceeding." In the 80th line insert "my" between the words "in" and "matured." In the 119th line strike out the word "he" between the words "canonists" and "opens." In line 157 insert "Rev." between the words "the" and "gentleman."

In the 2d column, same page, in line 19 from the top, insert "who" after the word "recollect." In line 21 insert "he" after "therefore." In line 46 strike out the word "fruits" and insert "provisions." In the third and fourth lines *from the bottom*, strike out the word "sentence" and insert "paragraph." In the 3d column, same page, strike out "clear" and insert "clean." In line 77 insert "of" after the word "aware." In line 105 insert the words "from the" between the words "vicious,' and "reckless.

On those occasions I spoke without much premeditation, and certainly not for fame; but since I am to appear in print, it will gratify me much if the Editor will be particular in regard to these corrections, and will also look to the punctuation, which I think must be incomplete. Yours. truly,

DAVID HUDSON.

ORATORIO OF ELIJAH.—The performance of Mendelsohn's celebrated Oratorio of Elijah, on Tuesday evening, Nov. 9th, by the American Musical Institute, was highly creditable to all concerned in its production. As a composition, Elijah is remarkable, and may justly be classed with the greatest musical creations extant. It is, in fact, a *chef-d'œuvre*. From the opening recitative, to the final chorus, there is a succession of sublime grandeur, an exquisite melody, scarcely equalled,—certainly not surpassed—by any similar production we have heard, or of which we have seen the score. The difficult part of Elijah was well sustained by S. W. Leach, but not quite so well as we were led, by previons rumor, to suppose it would be. As an *artist* Mr. Leach proved himself to be superior, but his voice lacked that fullness and volume so essential to a baritone. This, however, may have arisen from the embarrassment consequent upon a first public performance, and there can be but little doubt that in future efforts he will improve, as the elements of a proficient singer are in him. Mrs. Loder, and Miss De Luce, sang, as usual, very well; and if the latter, to the sweet modulations of her voice, could add a little more animation, it would increase the pleasure of her listeners.

But the great feature of the performance was the style in which the choruses were given. In these, over *two hundred* voices, with a full orchestral accompaniment, and the organ, produced an effect that cannot be described. The singers were all well drilled, and reflected the highest honor upon Mr. Loder, their efficient and capable leader. Other oratorio's are to follow this, and we trust Mr. H. Meiggs, to whose enterprise we are indebted for such elevated musical feasts, will be sufficiently encouraged—and judging from the crowded audience attendant upon Elijah, there can be no doubt of it—to continue them. We were glad to see so many of our clergy present on the evening of the performance.

The Acadia brings us English papers to Oct. 28th, which, however, contain little of importance.

The Bishop of Exeter has issued a letter to the Archdeacons of his Diocese on the proposed office of Scripture Readers. This office has received the sanction of twenty-four of the English Bishops, of all, indeed, except the Bishops of Exeter and Carlisle. Of the Bishop of Exeter's letter, the English Churchman says:

"It is written with even more than the Bishop of Exeter's ordinary point and clearness, and, while we bear in mind that this public vindication was forced from his Lordship, by the publication of the collective opinions of the Bishops, and in such a formal way as to pass something like a slight upon those members of the Episcopate whose names, for whatever reason, were withheld, we cannot find in the Bishop of Exeter's letter any marks of even such annoyance, as, under circumstances, were pardonable. Very severely indeed, does his Lordship censure the scheme: as matter of Church law—or precedent—of utility—he condemns the new Order without limitation or hesitation. He characterizes the plan—though sanctioned by twenty-four Bishops—as a delusion and mockery, from first to last; as mischievous in principle, and absurd and nugatory in practice; and yet all this is said with dignity of manner as well as with force of argument."

The same paper gives copious extracts, for which we shall try to make room in our next.

The name of the Bishop of Norwich is unfortunately before the public in connexion with "Jenny Lind." At a public meeting, the Rev. Richard Cobbold, alluding to the Bishop's having invited her to stay at his palace during her engagement at a Musical Festival, remarked that "the Bishop of Norwich would stand in a nobler position in the encouragement of his inferior clergy, than he could ever do in the praise and admiration of the world, for his attention to a public singer." For this language Mr. Cobbold is taken to task, by a writer under the signature of Laicus, who thought the language *very disrespectful and unbecoming in a Clergyman of the Establishment*. Mr. Cobbold admits the merits of Jenny Lind, but very properly adds:

"Did I speak evil of my Bishop for his patronage to her? I did no such thing. But tell me, Laicus, if in the higher duties of his sacred profession, he would not stand in a nobler light? Surely, Sir, his inferior Clergy have at least a prior claim to his hospitality and encouragement! What I now state is well known to every Clergyman in his Diocese. You cannot deny it. Let those defend it who can! Is it not known throughout the whole extent of the counties of Norfolk and Suffolk, that the inferior Clergy are summoned in rotation to preach before his Lordship in his Cathedral at Norwich? We are called upon to go from the most distant parts of his Diocese! His Secretary imforms us that the Bishop expects us, on a certain day appointed, to preach before him. He expects that we attend, on purpose, I presume, that he may become acquainted with us, or that we may give some account of the faith which is within us. We go!—we leave our parishes, we ascend the pulpit in the Cathedral, deliver our discourse, and may return the same way we came, without the slightest notice whatever from the Bishop. Is there a door of hospitality open to us at the palace, or at the deanery, or at the house of any of the Canons Residentiary of the Cathedral? Is the poor preacher of the Gospel—the stranger, as it were, of his Diocese—received by his Lordship with the attention of a father? Can we go to this palace and find a bed for the night, a stable for a horse, or a room of refreshment? No. We may, and do go, to an inn. We cannot travel on the Sabbath-day. The distance may be too far off. We must arrive at Norwich the day before, and seek accommodation for ourselves in the city. We preach before our Apostolical Father, and receive no hospitable attention. This sir, is a fact well known to all the Clergy. But when Jenny Lind, with her pretty madrigal, her foreign accent, and her sweet notes, shall come to Norwich to sing, the palace gates fly open—the charms of her voice, her virtues, and her celebrity attract the Bishop, and command his most flattering approbation. O Sir, surely, again I say I may be pardoned for my assertion, that I am jealous for the honor of a Bishop's sacred character, when I think of the neglect shown in this respect to his inferior Clergy, and say that he would stand in a nobler position in their encouragement than in that of Jenny Lind. Is our duty less momentous than that of a foreign singer? At the very best, what are the songs of this lady? They are very pretty, native, simple, innocent ballads; and she makes them peculiarly captivating by her accomplished performance. We are engaged, before the Bishop, in speaking the great praises of Him to whom all glory in Heaven and earth are due, and to whom can we look for any little hospitality or encouragement on earth in so doing, if not to our Diocesan? Let any one answer."

The Rev. Fras. Mereweather has addressed his parishoners "on the recent intrusion of four residents, said to be priests of the Church of Rome," and published a protest against the exercise of their priestly functions. We shall give the address and protest in our next.

The Queen has issued a *conge d'elire* to the Dean and Chapter of the cathedral Church of Manchester. The individual selected to fill the new see is the Rev. James Prince Lee, "a liberal," it is said, both in ecclesiastical and political matters.

SCOTLAND.—*Consecration of St. Michael's Church, Crieff.*—(From a Correspondent)—On Wednesday, the 22nd ult., the Right Rev. Bishop of St. Andrew's, Dunkeld, and Dunblane, attended by the Very Rev. Dean Torry and the Rev. A. Lendrum, as his Chaplains, and by the Rev. William Palmer, as his Deacon, consecrated this Church by the name of St. Michael, for the worship of Almighty God according to the rites and ceremonies of the Church in Scotland. Besides those already named, there were present of the Clergy of the Diocese, the Rev. John Macmillan, the Rev. T. Walker, the Rev. J. C. Chambers, the Rev. J. P. Ally, the Rev. T. Wildman, The Bishop robed in the small sacristy on the north side of the chancel, and the Clergy in the Mason's Lodge which is contiguous. The latter walked in procession to the Church, and at the entrance of the chancel were met by the Bishop, when the trustee of the Church presented the petition for consecration, which his Lordship handed to the Rev. A. Lendrum to read. He then bowed assent, and the procession returned to the Porch, when the Bishop commenced the 24th Psalm, the Clergy responding as they walked down the aisle. At the entrance to the chancel, the Clergy moved on to the kneelings prepared for them, and the Bishop took his place at the north side of the altar, where he proceeded with the consecration service, signed the deed of consecration, and handed it to the Dean to read. Morning Prayer and the Litany were then chanted by the Rev. J. C. Chambers, of Perth, in a most impressive and solemn manner, the other Clergy, the choir, and people making the appropriate responses; the Psalms and Canticles were sung antiphonally to the Gregorian tones. The mode in which the service was celebrated gave great satisfaction to all present, many of whom then for the first time heard a Cathedral service; in fact, none such had been performed in Crieff, since the Reformation. In the Communion Service the Bishop was assisted by the Very Rev. the Dean and Incumbent. The Rev. A. Lendrum preached from Micah vii. 8; after which the Bishop delivered an eloquent address, in which he earnestly directed the attention of the faithful to the proper duties of the sanctuary, as pointed out by its designation—"the House of Prayer."

When the Bishop had concluded his address, the Dean began the Offertory by saying in the words of the National Communion Office of Scotland, "Let us present our offerings to the Lord, with reverence and godly fear," and while he read the appointed sentences of Scripture, the Deacons collected the oblations of the people, which the Dean recieved from them, and placed upon the holy table, saying the appointed words, of oblation, "Blessed be Thou, O Lord God, for ever and ever: thine, O Lord, is the greatness and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all; both riches and honor come of Thee, and of Thine own do we give unto Thee. Amen." The Non-communicants then retired, and the Holy Eucharist was administered to the Clergy and about thirty of the laity. When the service was concluded, the Clergy knelt down, one by one, and received the venerable Bishop's benediction, followed by all the members of the Church who had remained to partake of the Holy Communion. This was a very affecting and solemn scene, and most of those who were present were affected to tears. One could not help feeling that the blessing, would follow wherever it was devoutly received, when he saw the hands of this venerable servant of God lifted to Heaven in supplication for a blessing and then descending on the head of each one as he came forward and knelt before him, while he pronounced these impressive words, "the blessing of Almighty God, and the comfort of His Holy Spirit be upon you, and abide with you for ever." The Offertory amounted to 13l. 12s., and is destined to supply a font, the only thing now wanting to make this Church complete in its furniture.

The plans for this neat little Church were supplied by James Gillespie Graham, Esq., of Orchiel, and do great credit to his taste. Externally there is not much to attract the eye; but the interior is very neat, and even elegant in its fittings up. The benches are all low, open, and moveable, and in the provision for the external manifestation of devotional feeling cannot be surpassed. Provision is made for the worshippers kneeling, by a board ten inches wide, and four inches elevated from the floor, which is covered with a cocoa-nut matting. This board forms part of the bench, and greatly adds to its solidity, while the architect has beautifully adapted the ornamental ends of the bench to this arrangement. We are the more particular in noticing this, because the idea is, we believe, new, and was greatly admired by all who observed it. It has all the propriety of kneeling on the floor, and, at the same time, has the advantage of raising the knees above the effects of damp, while, from its manifest purpose, it invites all to kneel.

Prayers are said from a moveable desk, supported by a pillar, placed on the first step of the chancel, and near to the northern side of the arch. Opposite to it stands the substitute for the eagle; the Fald or Litany stool occupies its proper place between "the Porch and Altar." The chancel is separated from the nave by an elegant rood screen, light and open, which is surmounted by a Maltese cross placed in the centre of a carved canopy. On the second step within the screen are placed the sedilia; the platform formed by the third step is laid with encaustic tiles, and in the centre stands the altar. This last is a beautiful piece of workmanship, being formed of solid stone, and the execution in every way perfect. The front is divided into three compartments: on the right, is the Lamb and banner; on the left, the Pelican in her piety; and in the centre, the sacred monogram, all engraved on the stone. The two ends have severally a decorated Maltese cross. On the step at the back of the altar, there are engraved these words, "I am the light of the world," in allusion to our Saviour's teaching; and on the superfrontal, which is of the richest crimson velvet, there are wrought in needlework, with gold-colored thread, the words, "I am the bread of life," in allusion to the Atonement, and the proper service of the altar. At each end of the back step is placed a large oak candlestick, which will be used in lighting the chancel at Evening Service: On the north side of the chancel, there is an elegant niche, to serve as a credence table; and on the front of the third step, there is a facing of encaustic tiles, with the text, "I will wash my hands in innocency, so will I compass thine Altar, O Lord." At the east end of the chancel, there is a triple window filled with stained glass, and arranged very tastefully by Warrington, of London, at very little more than the price of plain quarries. In the centre window, at the top, is the emblem of the Blessed Trinity, and, at the bottom, the arms of the Diocese of Dunkeld.

ARCHES' COURT, TUESDAY, OCT. 5.—*Brookes vs. Cresswell.*—This was originally a cause of office promoted against the Rev. Henry Cresswell, Vicar of Creech St. Michael, in the county of Somerset, for certain excesses, in which the Court held the articles to be sufficiently proved, and sentenced Mr. Cresswell to suspension for eighteen months (to commence from the 8th of March, 1846,) the sentence not to be taken off until a certificate of moral conduct should be produced by him, signed by three beneficed Clergymen in the neighborhood, and condemned him in the costs of the proceeding. The period of eighteen months being expired, and a certificate being produced conformably to the sentence,

Dr. Robertson, on behalf of Mr. Cresswell, moved the Court to relax the suspension.

The Proctor for the Promoter, not being authorized under the circumstances of the case to instruct counsel, represented to the Court that the costs had not been paid, and that, therefore, a part of the sentence was unfulfilled. It appeared that the amount of the taxed costs payable by Mr. Cresswell was 385l. 19s. 10d.; that a monition for payment issued on the 10th of March, 1845; that on the 16th of April ensuing, the promoter, Mr. Brookes, died, and administration of his effects was granted on the 16th of May; that between the 26th of March, and the 10th of May, 1846, endeavors had been made by the officer without effect to execute the monition by personal service upon Mr. Cresswell, at his dwelling house in the parish of Creech St. Michael, and that on six several occasions, when the officer applied there, he was told that Mr. Cresswell was not at home, although on one of those occasions he saw him through the window, and upon other occasions he had been unable to obtain information when he could see him. Although the proceeding had abated by the death of the Promoter, he (the Proctor) had a proxy from the administratrix of his effects and he prayed a further monition for the payment of the costs.

Dr. Robertson contended that, as costs were not of the nature of a penalty but merely a debt from one party to the other, their non-payment in this case (of which there was no proof) ought not to stop the relaxation of the suspension, which was for the benefit of the other party; for when Mr. Cresswell was put into possession of the profits of his living (from which he had been debarred,) he would be better able to pay the costs.—*Western Luminary.*

The Queen has granted a pension of £50 a year to the widow, and £25 a year to each of the five daughters of the late Dr. Chalmers.

The Archbishop of Dublin preached at the Castle Chapel, on Sunday, on the occasion of the General Thanksgiving.

DOMESTIC INTELLIGENCE.

PASTORAL LETTER,

To the Clergy and Laity of the Diocese of Western New York.

Dear Brethren,—The necessities of our Diocesan Missions, constrain me to appeal to you in their behalf. You are aware that we have on our list about fifty Missionary stations, and at present about thirty-five Missionaries; some of the stations being vacant. On our Education list are six beneficiaries. The annual expense of our Missions, when the stations are all filled, is $4,500. The expenses of the Education list is $550. The stipends are paid quarterly, on the first days of January, April, July and October.

To meet the payments due to our Missionaries and beneficiaries, we shall need, on the first day of January next, the sum of $1,200.

The list of Missionary stations and Missionaries is for the year beginning October 1st, 1847, and ending October 1st, 1848, if the monthly collections supply the funds to meet the payments; "otherwise to terminate at the end of any quarter."

I need not remind you that the Missionary appointments are made by the Education and Missionary Board on nomination by the Bishop, that no Missionary can be appointed to any church without the previous consent of the Vestry, and that the only expense in conducting our Diocesan Missions, is the postage of letters, amounting, during the past year, to a sum less than fifteen dollars.

With a thankful heart for the promptness and liberality with which you have met my former appeals, I address you again in behalf of our Missionaries, and earnestly exhort that a special appeal be made by all the clergy to the parishes, at the stated monthly collection on the second Sunday in December, which will be December the 12th.

It may be interesting to you to know that two hundred and fifty Diocesan Missionaries are now laboring in the several Dioceses, in addition to the one hundred Missionaries employed by the Domestic Committee of the Board of Missions.

In September last, a collection was made throughout the diocese for the Domestic Missions in the western States, at the sollicitation of that Board. The Board of Missions have requested another general collection to be made by the dioceses on the 28th of November, for the same object, but with the understanding that in consequence of our recent collection for them and the pressure of our Diocesan Missions, it should not be made at that time in this diocese.

At the present the diocese of Western New York consists of the Bishop, 93 Pesbyters, 11 Deacons, 22 candidates for orders, 125 organized congregations with 100 consecrated churches, and about 6,000 communicants.

With affectionate earnestness, I invoke your aid to our feeble parishes and laborious Missionaries. Let increased liberality signalize your contributions at every monthly collection, and let the contribution on the 12th of December, be marked by the effective benevolence which shall meet the wants and duties of the diocese.

Imploring for you all the divine Spirit to guide, and bless, and reward your zeal, beneficence and labors for the Church of our Lord and Master Jesus Christ, I remain your affectionate friend and Bishop,

WILLIAM M. DE LANCEY,
Bishop of the Diocese of W. N. Y.

Geneva, Nov. 1st, 1847.

DIOCESE OF NEW JERSEY.

Pastoral Letter, on the Missions of the Church.

Dear Brethren,—The Missionary Treasury of the Church, in both departments, foreign and domestic, is far behind its just supply; to the discouragement of further enterprise, not only, but to the serious distress of many of the devoted servants of the Cross, who have gone into the vineyard, in reliance on our Christian faithfulness. In this emergency, the Board of Missions, at their late triennial meeting, unanimously resolved to request the Bishops of the Church to recommend that special offerings be asked, in aid of Domestic and Foreign Missions, at the approaching seasons of Advent and Epiphany. To this request the Bishops, on the last day of the General Convention, the feast of St. Simon and St. Jude, responded favorably; and promised such encouragement as might comport with their several obligations.

I therefore earnestly request that the Offerings in every church in the Diocese of Jew Jersey, on the first Sunday in Advent, November 28, and on the first Sunday after Epiphany, January 9, be appropriated, the former to the Domestic, and the latter to the Foreign Missions of the Church: the sums received on the former day, to be transmitted, at once, to Thomas N. Stanford, Esq., New York, and those on the latter, to Dr. John Smith Rogers, New York. Of the justice of this claim on every Churchman's heart, I need not say a word. If any should be tempted to the thought that applications, such as these, are made too often, the remedy is obvious—to give in more abundance. Does God shut out our prayer for "bread," because we make it "daily"? Who that professes to rejoice in the bright beams of the Epiphany, who that expects with trembling hope, the trumpet of the Advent, will grudge of the ability, which God has given him for the relief and comfort of the souls for which Christ died? "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" "Be merciful after thy power; if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou a good reward in the day of necessity."

Affectionately and faithfully your Bishop and Pastor,
GEORGE W. DOANE.

Riverside, All Saints' Day, 1847.

A PASTORAL LETTER,

To the Clergy and Laity of the Diocese of Maryland.

Dear Brethren,—It appeared at the late Triennial Meeting of the Board of Missions of our Church, that the contributions of the past year had failed to meet the expenditures for domestic missions. Not that those expenditures had been extravagant, or even enlarged in their extent. On the contrary, there had been no extension of the missionary operations of the Church in the West, and those operations had been conducted with the most careful economy. Yet debt had been incurred, to a large amount, and, that debt is owing to those who of all others can least afford to be deprived of what is due them, our laborious, faithful and uncomplaining, but miserably compensated missionaries. Statements were made concerning their condition, by the highest authorities, which it was most painful to hear, and most shameful to the Church to publish. An immediate remedy for the great evil was absolutely necessary. It was obvious that members of the Church had neglected their duty, and must be at once awakened to a sense of their neglect, and if possible to such action as might make a reparation in some degree adequate, however tardy.

In the hope that this result would be produced, the Board of Missions passed the following resolution, which subsequently received the approval of the Bishops of the Church.

Resolved, That it be recommended to the Bishops of the Church to appoint Advent Sunday, Nov. 28th, for a collection in behalf of domestic missions; and if in any case the proposed collections should interfere with stated parochial arrangements, then that a collection or contribution be made in such parishes on some other day as near the time proposed as shall be consistent with such parochial arrangements.

In pursuance of the duty thus devolved on me, I do most earnestly and affectionately request my brethren of the Clergy, having charge of parishes or congregations, to have a collection or contribution in behalf of the Domestic Missions of the Church made in every congregation on the day named in the above resolution, or with the least possible delay thereafter, and the amount transmitted either to the Treasurer of the Domestic Committee in New York or to the Receiving Agent in Baltimore.

I know that there are many and strong claims upon my brethren of the laity throughout the diocese—not least *the absolutely needed increase of their contributions for the support of the ministry among themselves*, which are at this moment in most parts of the diocese shamefully insufficient—but I know, too, that the liberal heart will never be satisfied with providing for its own spiritual wants and discharging its duties of immediate obligation; and that illiberality and worldliness can only be cured by these influences from on high which are best sought by prayer, with which deeds of mercy and faithful alms-giving are associated. Therefore, dear brethren, I entreat you, in order to the enlargement of your hearts to the better fulfilment of duty toward those who are over yourselves in the Lord, to give freely toward the extension of spiritual blessings to your destitute brethren in the West. Bestow on them what may purchase for you the blessing of a disposition to do still more where so much yet remains to be done, at home.

Your faithful friend and servant in Christ,
WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

Baltimore, Nov. 15th, 1847.

PASTORAL LETTER,

To the Clergy and Laity of the Diocese of Pennsylvania.

Dear Brethren,—At the triennial meeting of the Board of Missions, assembled ni the city of New York during the late session of the General Convention, the following Resolution was unanimously adopted:

"Resolved, That it be recommended to the Bishops of the Church to appoint Advent Sunday (November 28th) for a collection in behalf of Domestic Missions; and if, in any case, the proposed collection should interfere with stated parochial arrangements; that then a collection or contribution be made in such parishes on some other day, as near the time proposed as shall be consistent with such parochial arrangements."

In compliance with this recommendation, I would affectionately invite the Clergy and Congregations of this Diocese to make early efforts towards replenishing the exhausted treasury of the Board, and thus enable the Domestic Committee to meet the drafts of the Missionaries before winter sets in. I would also designate the First Sunday in Advent (November 28th) as a day on which the subject can be advantageously presented to the people assembled in the several churches, and on which collections should be taken up, except where such collections would seriously interfere with the stated engagements or arrangements of the parish.

Believing that more full and frequent instruction from Pastors in regard to the spiritual wants of men, at home and abroad,—and also in regard to their responsibility who have been entrusted with property, would contribute much, under God, to move the hearts and quicken the liberality of our people, I would earnestly exhort the clergy to the frequent discharge of this duty. I cannot but hope that these instructions, combined with judicious parish arrangements for the collection of funds, will greatly augment our resources, both for Diocesan and for General Missions, and will call down on us in the same proportion the blessings of the Most High. ALONZO POTTER.

Philadelphia, Nov. 12th, 1847.

Secrecy of the Confessional.—On Thursday, the 23d of September, the office of Mr. Hutton, situated in North street, Baltimore, was robbed of notes and certificates amounting to between thirteen and fourteen thousand dollars, and the house on the evening of the same day was fired. The Sunday following, all the papers that had been taken from Mr. Hutton's desk, were restored to him through the Rev. Mr. Hickey, assistant pastor of the cathedral. Some days after, the Rev. gentleman was summoned to appear before the grand jury, which, at the close of its inquiries, issued a warrant for the arrest of Mr. John Gracey, clerk of Mr. Hutton.

The Rev. Mr. Hickey having been called as a witness and placed under oath, answered as follows:

"I am a priest, belonging to the Catholic Church, and a citizen of Maryland, I know nothing of these papers in any other way than in my capacity as a priest; I am unwilling to state any thing that is communicated to me in that capacity. I know nothing relative to the matter as a citizen."

"Mr. Richardson, the attorney general, then stated that he had nothing else to ask him, and as his justification for not doing so, referred the court to the case of Broad v. Pitt, 3d Carrington, and Payne, 518, in which the point was decided, and one of the judges expressed the opinion of the court by saying, 'I, for one, will never compel a clergyman to disclose communications made by a prisoner, but if he chose to disclose them, I shall receive them in evidence.' Mr. Richardson referred further to the decision of the same point in New York, under De Witt Clinton, J. O. Heffman and others.

"The court thereupon remarked, that further, under the bill of rights, they could not think of pressing an inquiry in such a case.

"The attorney general then stated that the case was closed on the part of the state."—*Catholic Magazine.*

A New Church in Cincinnati.—We learn from an exchange paper, that a new Parish is to be formed, and a new church to be erected in Cincinnati, in the western part of the city.—*Christian Witness.*

Episcopal Services at Norfolk and the vicinity, by Bishop Meade.—On Thursday, the day of Thanksgiving, the Bishop attended at Christ Church, Norfolk, and followed with some remarks, the Rev. Mr. Cummins, who preached on the occasion. On Friday evening, service was held in St. Paul's Church, when the Rev. Mr. Downing preached, and the Bishop confirmed eighteen persons, preceding and following the service with suitable addresses.

On Saturday evening, in St. Paul's Church, the Rev. Mr. Downing was admitted to Priest's orders, and Dr. McCabe to Deacon's orders, the former presented by the Rev. Mr. Cummins, the latter by the Rev. Mr. Caldwell, the Rev. Aristides Smith preaching on the occasion.

On Sunday morning, the Bishop attended at the church in Portsmouth, confirming one person, the Rev. Mr. Jackson preaching. In the evening, the Bishop confirmed twenty persons in Christ Church, Norfolk, substituting for the sermon addresses of some length, both before and after confirmation to the candidates and to an overflowing and attentive congregation.

On Monday the Bishop visited Princess Ann, and confirmed two persons, the Rev. Mr. McCabe preaching, the Bishop set out on Tuesday morning, for the Eastern Shore.—*Southern Churchman.*

Clerical Changes.

The Rev. W. N. Pendleton, having taken charge of Al Saints' Parish, Frederick, Maryland, requests that letters and papers intended for him be addressed to that place.

The Rev. C. K. Nelson having removed to Annapolis, Maryland, requests all communications for him to be sent there.

The Rev. J. Carpenter Smith has resigned his charge as Rector of Trinity Church, Rockaway, and accepted a unanimous call to St. George's Church, N. Y.

The Rev. W. H. Woodward, having resigned the Rectorship of St. Paul's and St. Peter's Churches, Great Valley, and accepted a call to the Vestry of Zion Church, Pontiac, Michigan, requests that all communications may be directed to him—Pontiac, Oakland county, Michigan.

The Rev. C. A. Foster has resigned the charge of St. James's Church, Muncy, Pa., and accepted that of St. Paul's, Evansville, Indiana, to which he has been invited.

The Rev J. W. M'Cullough, D.D., having accepted an unanimous call to the Rectorship of St. John's Church, Lafayette, Indiana, requests that all papers and letters for him may be directed to that place.

We understand that the Rev. William R. Babcock, late of Gardiner, Maine, has accepted a call to the Rectorship of St. Peter's Church, Salem; but that owing to the state of his health, he will not enter upon the discharge of his duties there until the first Sunday after Easter.—*Christian Witness.*

The Rev. Mr. Graham, late Missionary to China, has accepted a call to St. Paul's Church, West Whiteland, and St. Peter's Church, Great Valley.

The Rev. W. F. Walker having been received into this Diocese, from that of Michigan, has changed accordingly his canonical residence.

The Rev. Joseph M. Waite has accepted a unanimous call to the Rectorship of the Chapel of St. Paul's Church, Cincinnati, Ohio, and will immediately enter upon his duties.

The Rev. J. S. Large has resigned the rectorship of Trinity parish, Marshall, Mich., and accepted a unanimous invitation to become again the rector of Trinity Church, Monroe, in the same diocese, and wishes all papers and letters for him to be directed accordingly.

The Rev. Thos. T. Gnion, from St. James's Church, Danbury, Connecticut, to St. Mary's Church, Brooklyn, N. Y.

Obituary.

Died, in this city, October 14th, ROBERT GRAHAM, aged 42 years; also, October 10th, JAMES, aged 3 years; 13th, ROBERT, aged 1 year, and 6 months; 20th, ELIZA, aged 6 years, and 6 months; 25th, THOMAS, aged 8 years, and 5 months, children of the same.

This family reached Boston from New Brunswick, on their way to New Orleans, the first of October. James was, almost immediately after their arrival, attacked with dysentery. The father then fell a victim to the same disease, and, in quick succession, the other children named above. The bereaved widow then made arrangements to return with her one remaining child to New Brunswick. She left Boston on the first of the present month, attended to the vessel in which she sailed, by Christian friends whom God had kindly provided for her in this city of strangers. The father was a man of intelligence and piety, truly attached to the Episcopal Church—and grateful, in his affliction, to enjoy the services provided for the sick, and to partake of the holy communion, in company with believers of like precious faith with himself. The presbyter who was with him, and the pious friends who saw him, doubt not that Robert Graham is now awaiting, in holy confidence, the resurrection of the just to eternal life, through the merits of Jesus Christ.—*Christian Witness.*

Notices.

History of Trinity Church.—The Churches in the Diocese of New York, out of the cities of New York and Brooklyn, which have church edifices, are each entitled to a copy of this book. The Vestries will please send for their volumes to the Vestry office, No. 187 Fulton street.

ALL SAINTS' CHURCH.

During the season of Advent there will be Divine Service in this Church on Sunday evenings; to commence at half-past seven o'clock.

November 27, 1847.

☞ The Rev. Charles H Halsey, Secretary and General Agent of the Board of Missions, will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, November 28, in behalf of Domestic Missions. For which object a collection will be made.

Services to commence at 7 1-2 o'clock.

Acknowledgments.

From Mr T C Butler, N Y Bible and Prayer Book Society, 25 Prayer Books—which is thankfully acknowledged by "The Church of the Redeemer."

New York, Nov. 23, 1847.

Calendar.

NOVEMBER.

28. ADVENT SUNDAY.
30. St. Andrew the Apostle.

DECEMBER.

5. Second Sunday in Advent.
12. Third Sunday in Advent.
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. Fouth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, or the Birth Day of Christ, commonly called CHRISTMAS DAY.—*Proper Psalms instead of the Psalms for the Day.*
26. First Sunday after Christmas.—St. John the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

THANKSGIVING-DAYS,

Appointed by the Civil Authority.

November 25.—Missouri, New Hampshire, Massachusetts, Indiana, Pennsylvania, Rhode Island, Maine, New York, Connecticut, New Jersey, Michigan, Maryland, Florida, and Kentucky.

N. B. A proper Anthem is appointed in the Special *Thanksgiving Day Service*, instead of "*Venite Exultemus.*"

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Christianity, by A. Coquerel, translated by D. Davison, M. A.
Library of Fathers, translated, vols. 23 and 24.
Trollope's Commentary on the Acts.
Marsden's Sermons on the New Testament.
Sherley's Bampton Lectures, 1847.
Lawson's Bible Cyclopædia, vol. 1 and 2.
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Twysden's Vindication of the Church. New edition. 1 vol.
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Townsend's Ecclesiaslical and Civil History. 2 vols. 8vo.
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Conductor—Mr. George Loder.

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November 27.

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November 6—3m

A CARD.

A LADY who has received her education entirely in Europe, is desirous of obtaining a situation in a public Institution at the South, or as Governess in a private family,—would have no objections to associate herself with a school already established, to take charge of the higher department,—Music, Singing,—can speak French fluently. Begs to refer to Rev. Dr. Forbes, 477 Hudson Street, N. Y. Nov. 13.

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A Serious Exhortation to avoid such as cause divisions in Christ's Church, in a sermon preached at the Cathedral Church of Durham, and elsewhere, in the year 1692, being the time of the great indulgence granted by King Charles the Second. By John Cock, a Presbyter of the Church of England. London: Printed for George Sawbridge, at the three Flower-de-Luces, in Little Britain, and sold at the Publishing office in Bearbinder-Lane, near Stocks-Market, 1707.

A SERMON.

“Now I beseech you, Brethren, mark them which cause *divisions and offences*, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple.”—Rom. xvi, 17, 18.

In the words that I have read unto you, there are included a great number of particulars, so copious is the text; and therefore, being they are so numerous, I shall not take particular notice of them, but choose rather to discourse of the six following propositions and observations, which without any difficulty do arise from the words, and are remarkable.

1. That even among those who profess and call themselves Christians, may some be found who cause *divisions and offences, contrary to the doctrine which they have learned*. For this, you see, is a thing supposed and taken for granted.

2. That those who cause these divisions, who create disturbances among christians, and break the peace of the church, are not wanting in having seemingly plausible and justifiable grounds for their practices. For the Apostle, you see, supposes that they who make divisions, and *cause offences*, though it be *contrary to the doctrine which they have learned*, may notwithstanding be in the number of those who pretend that they act for Christ,—that they serve the Lord Jesus in what they do.

3. That those who cause *divisions and offences* and break the church's unity and peace, let them profess as much as they will that they do it for the cause of God, and for the service of Christ, yet their professions and their protestations are only so many false and idle pretences, and there is some other thing, some other motive, which is the reason of their actings. For they that are such, though they may pretend to the service of God, and of Christ, in the divisions which they make; yet the text tells us, *that they serve not the Lord Jesus Christ, but their own* belly.

4. That it is possible for such schismatical and factious spirits as these, for those who cause *divisions and offences* in the church of God, notwithstanding the frivolousness and falsness of their pretences, notwithstanding their self-ends or sinister designs, yet to prevail in the world, to prevail with the credulous multitude, and to get a party to themselves, numbers of inconsiderate, (though it may be, well meaning people,) becoming their proselytes and followers. For although such men as these, in the divisions which they make, serve not the Lord Jesus Christ, but their own belly, yet the text tells us, that they *deceive the hearts of the simple*.

5. That in order to the gaining of a party, in order to the making of proselytes, those that cause divisions in the church of God, will not be wanting to flatter their auditors, to preach pleasing doctrines to the people, and to sooth them up with fair words: *for by good words and by fair speeches*, is it, says the text, *that they deceive the hearts of the simple*.

6th and lastly, That such men as these, who cause *divisions and offences contrary to the doctrine which they have learned; who serve not the Lord Jesus Christ, but their own belly, and who, by good words and fair speeches deceive the hearts of the simple*, are particularly and strictly to be taken notice of, and avoided by us. For thus much the Apostle makes matter of request unto us all. *I beseech you brethren*, says he, *mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them, &c.*

These six propositions do naturally arise from the text; they are not forced conclusions, or far fetched inferences, but such as without difficulty or constraint may be deduced from the words; and every one of them you see is remarkable, and seems calculated as it were for the very age we live in; upon which account therefore, I intend, by God's blessing, to speak somewhat to each of them, and I pray God that what shall be delivered, may prove useful and beneficial, as in general to all of you, so in a special and particular manner to those (if any such be here present) who stand in need of such discourse.

The first proposition arising from the text is this—that even among those who profess and call themselves christians, may some be found *who cause divisions and offences contrary to the doctrine which they have learned*. For this much, you see, is supposed and taken for granted by the Apostle in the text. God knows this is a consideration sad and dismal, and the more lamentable will it appear, if we make any reflections, either, 1. upon Jesus Christ the author of our religion; or 2. upon Christianity itself, the religion we prepose; or 3d and lastly, upon ourselves, the persons who make professions of this religion.

1. As for Christ Jesus, the author of our faith, the author of our religion, he is so great a lover of unity and peace, that he hath his title from it; and accounts himself honored by it, he being styled in Scripture, *the Prince of Peace*. Isa. ix, 6. In his solemn prayer to God the Father, before his suffering, he earnestly prays for it; and that not only upon the Apostle's account, but likewise in behalf of all christians whatsoever, who through their word should believe on his name. *Neither pray I*, says he, *for thee alone, but for them also who shall believe on me through their word; that they may all be one; as thou Father art in me, and I in thee; that they all may be one in us, that the world may believe that thou hast sent me*. John xvii. 20, 21. And as he thus solemnly prays for unity and peace, in the behalf of all christians, so as solemnly (being about to leave the world) doth he bequeath it as a legacy unto them. John xiv. 27. *Peace* I leave with you; my peace I give unto you,

2. As for christianity, the religion we profess, that is called in Scripture, *the Gospel of Peace*—Rom. x, 15, and Ephes. vi, 15, and most justly and properly it may be so styled, and that not only—1. Because it brings us the glad tidings, the welcome news of God's peace with man, but likewise—2. Because love and peace is so essential unto it, that a man cannot truly be said to have received the Gospel, to have embraced christianity, who is a stranger to this grace. *For by this*, says our Saviour, *shall all men know that ye are my disciples, if ye have love one to another*—John xiii, 35. Which shows that love and peace is essential to the Gospel, and a part of the very being of christianity.

3d, and lastly, And as for ourselves, the persons who make profession of this religion, who make profession of christianity, it is certain that an indispensable obligation lies upon us, to the uttermost of our power, to labor after peace, and to endeavor the procuring and preserving unity; we being expressly enjoined both by Christ, our Saviour, and his Apostles, to do so. *Have salt in yourselves, and have peace one with another*, says our Saviour—Mark ix, 50. *If it be possible, as much as lies in you, live peacefully with all men*, says St. Paul, Rom. xii, 18. And infinite other injunctions may be quoted to this purpose. Nay, and not only is this a thing enjoined us, but all the flowers of Rhetoric, and the most cogent, persuasive arguments imaginable are made use of by the Apostle to allure and court us unto it; for says he, Phil. iii, 1, *If there be therefore any consolation in Christ*; if any comfort of love, if any fellowship of the Spirit; if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love; being of one accord, of one mind. Now these several particulars being laid together, and seriously reflected upon, that Christ Jesus, the author of our religion, is the Prince of Peace—that that religion, which we profess, is the Gospel of Peace—and, that all who make profession of this religion, are by the injunctions thereof, indispensably obliged to peace; surely, hence we must needs infer, (what I have intimated before,) that it is a most sad, dismal, and lamentable thing to consider, that even any, who profess and call themselves christians, should so far forget themselves and their religion, and the author of their faith, as to delight in disorder and disquiet; and to cause *divisions and offences, contrary to the doctrine which they have learned*, both from Christ Jesus, and from his Apostles. And yet, as lamentable a consideration as this is, God knows, and wo and alas for it; it is no other than a most certain truth. Thus much, you see, is supposed in the text, and thus much we ourselves do likewise know by woful experience, for of late years have risen in this nation multitudes of factions and schismatical Preachers, who have spoken perverse things; who have caused divisions and offences, schisms and separations, and that is a great reason that at this day we are all out of order, and divided and subdivided into so many sects and parties, that it is matter of some difficulty to be so skillful as to name them; every of which, notwithstanding, do agree in this, to separate from the church of England, as by law established, and to forsake her communion. Nay, and of late, you know, some of her seeming friends have done so too; who though formally they accompanied us to the House of God as friends, and sat down at the Lord's table with us as brethren; yet now they start aside like broken bows, forsaking the public assemblies, deserting God's house and altars, and using all arts and devices to draw Proselytes after them; so that you see, by sad experience, we perceive the truth of what is supposed and taken for granted in the text, viz: that even among those who profess and call themselves christians, even among those who pretend to be disciples of the Prince of Peace, may some be found, who *cause divisions and offences, contrary to the doctrine which they have learned*; and that is the first proposition I proposed to speak to.

I proceed now to the second proposition arising from the text, which is this—that those who cause divisions, who create disturbances among christians, and break the peace of the church, are not wanting in having seemingly plausible and justifiable grounds for their practices: for the Apostle, you see, supposes that they who *cause divisions*, though it be *contrary to the doctrine which they have learned*, do it nevertheless upon the pretence of religion and godliness, and are in the number of those who profess that they act for Christ, and that they serve the Lord Jesus in what they do. You may observe it when you will, that the greatest crimes, the foulest acts, are generally ushered into the world with most specious and plausible pretences. When as Absalom had designed a horrid rebellion, a most unnatural conspiracy against his Father, in order to the effecting it, he begins, forsooth, to declaim against vice, to complain of abuses in court, and to wish for a reformation; he cries out against the ill management of affairs, he suggests the neglect and want of a due administration of justice, and promises a remedy to those disorders and abuses, were he but in power. For it was so, as the history tells us, that when any man, who had a controversy, come to the King for judgment, then *Absalom* called unto him, and said, *of what city art thou?* And he said, thy servant is one of the Tribes of Israel. And *Absalom* said unto him, *see the matters are good and right, but there is no man deputed of the King to hear thee, or now will hear thee from the King downward*, (as it is in the margin of our Bibles.) *Absalom* said moreover, *Oh! that I were made Judge in the land, that every man that hath any suit or cause might come to me, and I would do him justice*, 2 Sam. xv, 2.

And by this means, the Holy writer tells us, that he stole away the hearts of the men of Israel; and having done so, presently after he breaks forth into open rebellion against his Prince and Father. When as wicked Jezebel had designed the unjust seizing upon Naboth's vineyard, and in order thereunto was resolved to take away the life of the owner thereof, she pretends a mighty zeal for God's glory, and the King's honor; she causes a religious fast to be proclaimed, (at which, as expositors tell us, they were wont to make enquiry after heinous sinners, and execute the law upon them, that thereby they might arrest God's wrath, and obtain reconciliation with him,) and she writes to the Elders of the city where Naboth dwelt, that they should suborn witnesses to testify against him, saying, *Naboth hath blasphemed God and the King*, and by this color of religion, and pretended zeal for God and the King, she effected her impious design. 1 Kings, xxi, 9. When as Herod was resolved cruelly to murther our blessed Saviour, he pretends to acknowledge his sovereignty, and makes a fair show as if he would go in person, and do him homage; and therefore he gives command that strict search and enquiry should be made after him, that the place of his abode should be found out, that he might have opportunity, and be in a capacity, to express his veneration, and show his respect to the Princely Babe. Go, says he, to the wise men, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. Mat. ii, 8. Here are great pretences of huge reverence, and of a mighty respect, when as what he aims at is nothing else but the murther of the blessed Infant.

But what need I mention these or the like instances, since it is very well known that of late years, even among ourselves, as horrible villainies, as can be imagined, were effected and acted upon pretences of justice and religion, and reformation? As virtuous and good a King as ever swayed the sceptre of this land, was publicly murthered upon pretence of justice. A most zealous and pious Archbishop suffered the same fate, upon pretence of religion. And as orthodox and pure a church as any in the christian world, was in a manner ruined and destroyed, upon pretence of reformation. Nay, even at present, they that cause divisions and make disturbances among us, who occasion and foment a most dangerous and pernicious schism, do notwithstanding pretend hugely to the glory of God, to the advancing of Christ's kingdom, to the promoting of piety, and to the whorshipping of God in a better and purer way than by the public Liturgy established by law.

And these examples do sufficiently show the truth of the second proposition of the text, that those who cause divisions, who create disturbances among christians and break the peace of the church, are not wanting in having seemingly plausible and justifiable grounds for these practices; they pretending to the service of Christ Jesus, in those divisions they make, as is supposed in the text.

I proceed now to the third proposition arising from the text, which is this—that let such men as these, let such as cause divisions and break the church's peace, pretend what they will, and profess as much as they please, that what they do is upon the account of religion and for the service of Christ; their professions and protestations are only so many idle and false pretences; and there is some other thing, some other motive, which is the reason of their actings; some self-end or other there is in the case: for as the text tells us, *they that are such*, though they pretend that they serve the Lord Jesus in those divisions which they make, yet in truth there is no such matter, and in plain terms by such doings, *they serve not our Lord Jesus Christ, but their own belly*.

It were happy for the world, if men would be but honest, and always either speak what they think, or faithfully act according to their specious professions; but alas, every one knows that there is nothing more usual than for men to say much more than they mean; to speak one thing and do another; to pretend a mighty zeal for religion, when they are zealous only for themselves, and for their own private interests. When as Absalom lamented the want of due administration of justice, as you heard before, and wished himself in power, that he might remedy so great a disorder; and when, as some while after he is so earnest in desiring leave to the King to go to Hebron to perform and pay the vow which in the time of his exile he had vowed unto the Lord of serving him, would not one have been tempted to think that surely this was a very religious and good man, a true patriot of his country, and one zealous for religion, and the service of God? And yet, notwithstanding these fair pretences, the getting of a kingdom, the usurping of his Father's sceptre and crown, was all the end and design of this fair spoken man. When as Demetrius, the silversmith, with the workmen of the like occupation, cried out with so much noise and fierceness, *great is Diana of the Ephesians*, and persisted in that city for the space of about two hours; would not all that heard them, verily have thought that these men had been mighty zealous for that goddess? And yet, upon examination of the business, we shall find that it was not so much zeal for the goddess Diana, as the securing of their own gain, which occasioned this hideous outcry. For this Demetrius (as the story tells us) made silver shrines for Diana, which brought no small gain to the craftsmen. And now, by St. Paul's preaching against Idol Deities, their trade being in danger of growing dead, upon this account it is that he calls together his fellow workmen, and represents as much unto them. For thus he begins his speech: *Sirs, ye know that by this craft we have our wealth, moreover, ye see and hear, that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no Gods which are made with hands, so that this, our craft is in danger to be set at naught*—Act. xix, 25. And this consideration was that which raised their zeal, and made them fill Heaven and Earth with so much noise.

But to come nearer to ourselves. In the late times of confusion and disorder, when the covenanting party with hands lifted up to the most high God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, and the honor and happiness of the King's Majesty and his posterity; and the true public liberty, safety and peace of the kingdom's, they would sincerely, really, and constantly, through the grace of God, endeavor the Reformation of religion, the extirpation of heresy and schism, and profaneness; and whatsoever should be found to be contrary to sound doctrine, and the power of godliness, and the preservation and defence of the King's Majesty's person and authority; that the world might bear witness with their loyalty, (I make use of the very expressions of the covenant,) when as, I say, the covenanting party, with hands lifted up to the most high God, did solemnly swear these things, who would not have thought, who would not have been under a great temptation to believe, that surely these were very religious and holy men, zealous of God's glory, and the service of Christ; great haters of sin and iniquity, loyal subjects to their Prince, and hugely desirous of the peace and welfare both of this church and nation. And yet, when as afterwards those very men, who took this covenant, did put the whole nation into confusion and disorder, threw the Bishops out of their Dioceses, and the Priests out of the Temples, and brought in such heresies, and made such schisms in this church, as it was never sensible of before; when as those very men, who took this covenant, stretched forth their sacriligious hands, and snatched away both the King and the Church's revenues; pray tell me (for I desire to appeal to all that hear me) whether it be not a thing evident and apparent, that it was neither the glory of God, nor the advancement of Christ's kingdom, nor the safety of his Majesty's person and authority, nor the reformation of religion; but the advanceing of themselves, and the gratifying of their lusts and passions, which these men aimed at, and that they pretended religion, merely for a cloak of maliciously, and for a cloak of covetousness? And so likewise as for those who at present cause *divisions and offences* among us, who separate themselves from our communion, and make a schism and a rent in the Church; and particularly, as for those who in their licenses are styled Teachers of the Presbyterians, who refuse communion with our Parish Churches, and creep into houses, drawing disciples after them, and gathering them into distinct and separate Churches; though they pretend that they do this for the sincere preaching of the Gospel, for the worshiping of God in a better and purer manner than by the Liturgy of the Church, and for the administering of the Sacrament in a way agreeable to the institution of our Saviour, than the Common Prayer Book doth prescribe; yet there is cause to suspect that these are but idle and frivolous pretences, and that there is some other thing, some other motive, some self-end or other, which is the end of their practices. In plain terms, that what the Apostle in the text affirms of those who caused divisions in his days, may too justly be attributed to these men, viz: *that they serve not our Lord Jesus Christ, but their own bellies*.

Perhaps by some I may be thought uncharitable for this censure, but I am sure there is very great ground for it. For, 1. As for the first part of it, (the not serving *our Lord Jesus Christ* in these practices of theirs,) the justness of that imputation is too apparent; for in as much as these men do wilfully forsake the public assemblies of their christian brethren, it is certain that in doing so they disturb the peace of the Church, they make a rent and a schism, tear the body of Christ, and surely by such a practice they cannot be said to *serve our Lord Jesus*. If this be a serving of him, I am sure it is a strange kind of service.

And then, 2. As for the latter part of the imputation, (that such men as these serve their own bellies,) when it is considered where they fix themselves, and gather their assemblies, viz: not in country villages, but in cities and corporations, in rich market towns, and other wealthy places, there will be some reason to think that they will find it a hard matter, and a difficult task, to free themselves from it. If these men being permitted to preach, had betaken themselves either to such places where there is no preaching minister, or to such places where the pulpit is but meanly supplied; then indeed their pretended zeal for preaching the Gospel, and doing service to Christ, in winning souls to Heaven, would have had much more appearance of reality and sincerity; but in as much as any one may observe that these manner of men take little thought or care for the obscure and dark corners of the land, for small villages and country cures, (although some of them have either none, or but mean preachers,) and fix themselves in populous cities, and in rich corporations, and in other wealthy parts of the kingdom, where there is variety and plenty of pious and learned preachers, and no want of plainful and powerful preaching (to use their own phrase,) in as much as these things are so, as cannot be denied, they being so notorious and evident, pray tell me whether these causers of divisions, as well as those the text speaks of, may not, for all their pious and plausible pretences, be censured as such who *serve not the Lord Jesus Christ, but their own belly?*

And so much for the third proposition arising from the text, *that those who cause divisions and offences, contrary to the doctrine which they have learned*, though they pretend and profess never so much that what they do is upon the account of religion, and for the service of God, and of Christ; yet their professions and protestations are nothing else but mere pretences, and there is some self-end or other in the case, some other motive, which is the reason of their practices; for as the Apostle assures us, *they that are such, serve not the Lord Jesus Christ, but their own belly*.

I proceed now to the fourth proposition arising from the text, which is this—that it is possible even for such manner of men as these, for schismatical and factious spirits, for such as cause divisions, and break the Church's peace, notwithwithstanding the frivolousness and falseness of their pretences, notwithstanding their palpable self-ends, and sinister designs; yet to prevail with the credulous multitude, and to get a party to themselves, numbers of inconsiderate, (though it may be well meaning people,) becoming their proselytes and followers. For although such men as these mind only their own interest, although they *serve not our Lord Jesus Christ, but their own belly*, yet the text tells us that they prevail with the people, and *deceive the hearts of the simple*. In this proposition there are included these three particulars, which are so many certain and undoubted truths:

1. That multitudes of people are very apt, and liable to be seduced and drawn into schism and separation.

2. That those who are thus seduced are generally the simple, the inconsiderate and unwary, though it may be well meaning people.

And, 3d and lastly, that even pitiful and weak, and in a manner, any kind of pretences are apt to prevail with such simple people.

I intend, by God's blessing, to speak somewhat to each of these.

1. Then, I say, that multitudes of people are apt and liable to be seduced, and drawn into schism and separation; and the truth of this we are taught by the experience of all ages, there seldom or never arising any heretic or schismatic in the Church of God who had not numbers of proselytes and followers. But now though numbers of people are so apt to be imposed upon, and drawn into schism and separation; yet,

2. We may observe that those who are thus seduced are generally the simple, the unconsiderate and unwary, though it may be, well meaning people. *By good words and fair speeches*, says the text, *they deceive the hearts of the simple*; and any one likewise may observe as much, that generally the simple and inconsiderate are the proselytes and followers of schismatical preachers. I say, generally, for I deny not but that we may observe some examples of learned men, who are ensnared by seducers, who become their proselytes, and fall into schism and separation, as well as more ignorant people. And yet upon second thought, perhaps such men as these (notwithstanding their learning) may justly be put into the number of the indiscreet, and reckoned among the simple, in as much as every learned man is not always wise; learning and wisdom not being synonymous words. 'Tis very possible for one to be a man of learning, and yet to want judgment; and he who wants a good judgment, let his learning be ever so great, may safely (I think) be ranked among the simple; for the judicious persons only deserves the name of a wise man, and he who is not judicious (be his learning ever so much) without a solecism, may be styled a learned fool. But if we should see some men both of learning and judgment following a seducer, and running into schism, for it must be confessed such a thing is possible, yet in this case it is ten to one but wilfulness and obstinacy is the cause of the seduction, and the gratifying of some lust or passion; as pride, or vain glory, or ambition, or covetousness, or malice, or discontent, or peevishness; for generally, as I said before, those who are seduced, and fall into separation and schism, are the inconsiderate and the simple; and that's the second particular included in the proposition.

3d and lastly, we may observe withal that with such simple people, any pretences, how pitiful or weak, soever, are apt to prevail. So that though a schismatical seducer, be really one who studies merely his own interest, who in the divisions he makes, only *serves his own belly*; and though a discovery might easily be made of this, by any considering person, yet if this man do but pretend to the service of Christ, to a zeal for the setting up of his sceptre, and for the advancing of his religion; he shall presently be listened to, and believed, and followed, and flocked after by huge number of people: so easy a thing is it to *deceive the hearts of the simple*, to prevail with the credulous multitude, who never examine the probability of the pretences and professions of schismatical preachers, but readily believe and swallow what they say. And these things being so, you see it is no great wonder though those who at present cause divisions among us, have multitudes of followers, though numbers of people flock unto them, and admire them; all things considered, it were the greater wonder, the greater miracle, if the case were otherwise. And so much for the fourth proposition arising from the text.

(To be continued.)

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October 9.

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Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents.

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William J. Hyslop,
R. H. McCurdy,
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Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President,
SAMUEL HANNAY, Secretary.
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JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

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THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

Terms—from $10 to $15 per quarter, without extra charges for any studies. Two or three pupils will be admitted into the Principal's family as boarding scholars, at a charge of $200 per annum, payable quarterly in advance.

Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

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